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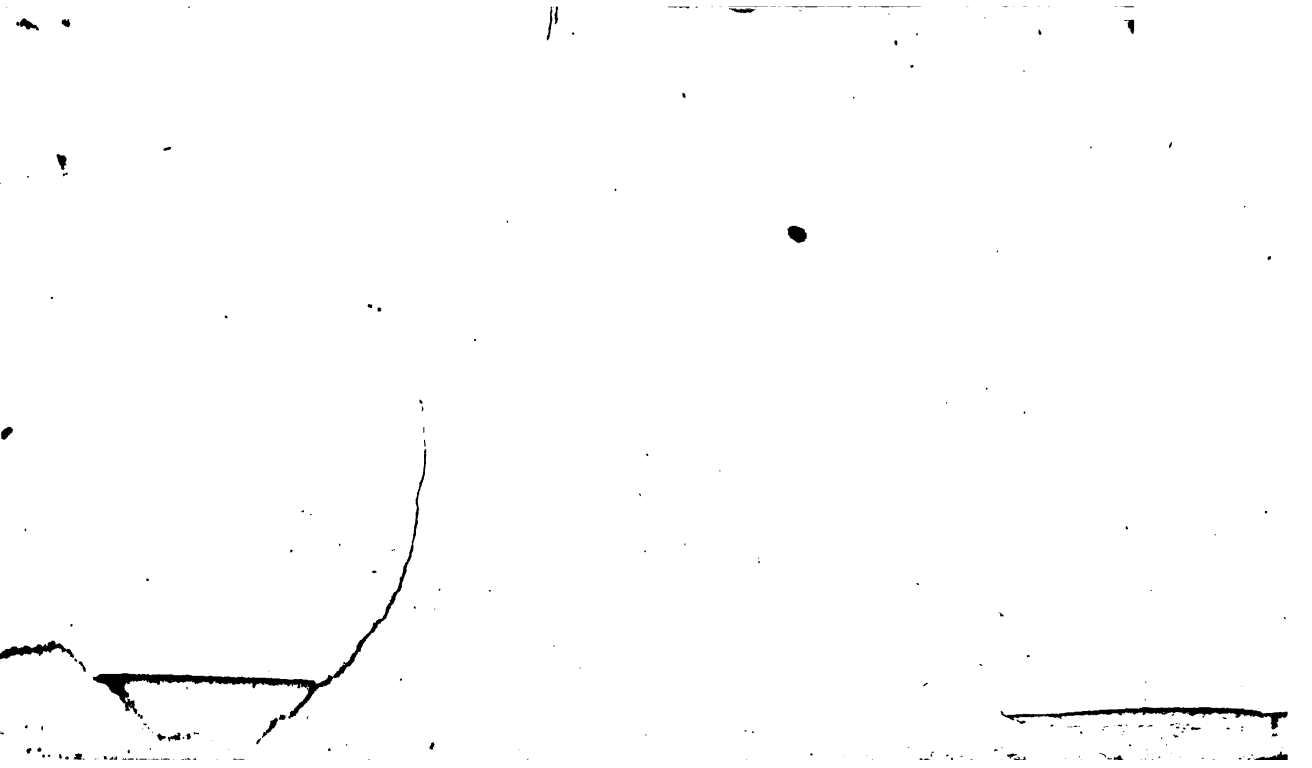
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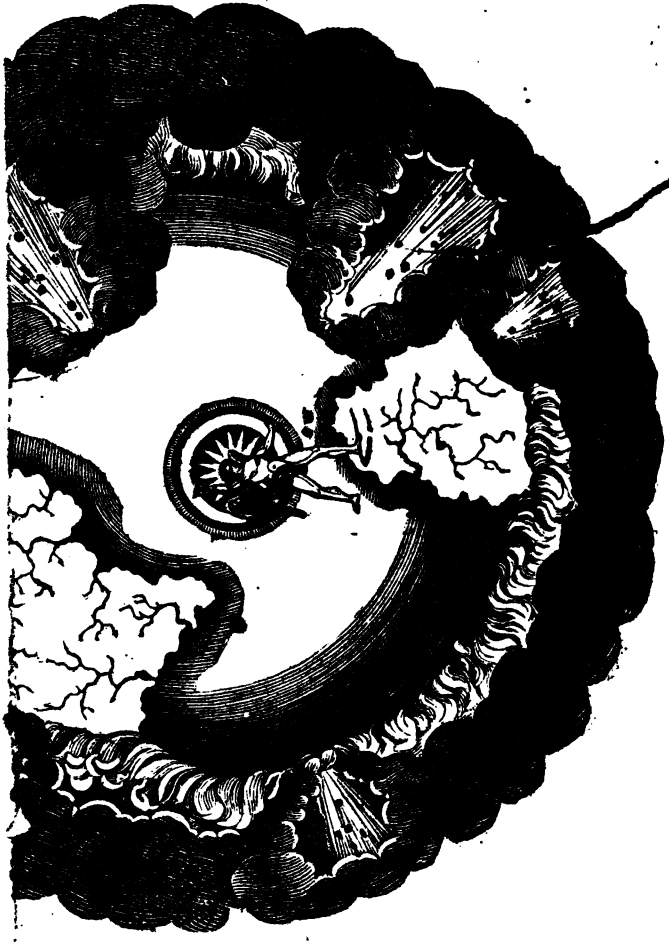
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the Millennium, till the conflagration of the Solar Sytem,.
n.—Rev. xx, 3, 7. During which Gog and Magog will come



against the Saints, but fire from God out of Heaven, will de-
9. Then will come the general judgment, and the final end.

A

VIEW

OF THE EXPECTED

CHRISTIAN MILLENNIUM,

WHICH IS PROMISED IN THE HOLY SCRIPTURES, AND IS BELIEVED TO BE NIGH ITS COMMENCEMENT, AND MUST TRANSPIRE BEFORE THE CONFLAGRATION OF THE HEAVENS AND THE EARTH

EMBELLISHED WITH A CHART, OF THE DISPENSATIONS FROM ABRAHAM TO THE END OF TIME.

And they lived and reign'd with Christ a thousand years.—Rev. xx. 4.

"The time of rest, the promis'd Sabbath comes—
Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course."—*Cowper.*

BY JOSIAH PRIEST.

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NORTHERN DISTRICT OF NEW-YORK, TO WIT:



BE it remembered, that on the twenty-fifth day of June, in the fifty-first year of the Independence of the United States of America, A. D. 1827, Josiah Priest of the said district, hath deposited in this office the title of a book, the right whereof he claims as author in the words following, to wit: "A view of the expected Christian Millennium, which is promised in the Holy Scriptures, and is believed to be nigh its commencement, and must transpire before the conflagration of the heavens and the earth; embellished with a chart of the dispensations from Abraham to the end of time. And they lived and reigned with Christ a thousand years.—Rev. xx. 4.

'The time of rest, the promis'd Sabbath comes—
Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course.'—*Cowper*

By Josiah Priest."

In conformity to the act of the congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

R. R. LANSING, Clerk of the district court
of the United States for the northern district of New-York.

Gift.
Tappan Press Ass
1-11-1932

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INTRODUCTION.

A knowledge of the opinions the ancient fathers entertained upon the subject of a Millennium, is highly interesting, and are presented here as proof that the subject is by no means the growth of the present times. It is pleasing to find our own deductions from the Sacred Volume agree, in any sense, with the writings of the primitive fathers, and of those who have been distinguished upon this subject in modern times. As the ancients of the Christian church believed in the final arrival of a thousand years Millennium, when the religion of the Messiah shall wholly triumph in all the earth, so the humble author of this book most cordially and devoutly espouses the doctrine, because supported by the Scriptures. There has been no age of the Christian church, in which the expectation of the Millennium was not admitted by many divines of the first eminence, though never embraced in any creed as an article of faith essential to salvation. But the captivating hope has ever possessed the bosom of the militant church, before and since the advent of Christ, that his sceptre shall, in the seventh Millennary of time, be swayed in its gentle influences over all the earth.

About the middle of the fourth century, says Mr. Buck, the Millennians held the following tenets: 1. That the city of Jerusalem shall be rebuilt; and that the land of Judah shall be the habitation of those, who are to reign on the earth a thousand years. 2. That Christ shall then come down from heaven, and be seen on earth, and reign here with his servants. 3. That during that period the saints are to enjoy all the delights of the first terrestial paradise.

These opinions were founded upon the 20th chapter of Revelation, from the first to the sixth verse inclusive, and were understood by the ancient Millennarians in the literal sense, who taught, that during the Millennium, the saints on the earth were to enjoy every bodily delight, consistent with innocence and holiness. This opinion is undoubtedly correct, but that Christ will personally dwell on the earth with his saints, who are to remain after the first resurrection a thousand years, is not promised; therefore, in that ex-

pectation they were not correct. Though the promise in the sixth verse of the 20th chapter of Revelation, is, that the saints "shall be priests of God and of Christ, and shall reign with him a thousand years," yet I do not understand thereby, that the person of Christ must necessarily become visible on the earth during the thousand years. If Christ is the only wise God, and has all power, consequently he reigns in an omniscient sense, not only here, but in all worlds; therefore, when his gospel in our earth shall have gotten the victory, it will not be required, in order that the promise in the sixth verse may be fulfilled, that Christ must be personally with his saints on the earth, but in his spiritual presence only—the saints being in perfect agreement with his holiness and government, are therefore said, by the spirit of prophecy, to reign with Christ during that peculiar term, a thousand years. The opinion of the fathers, both Jewish and Christian, and others, that Jerusalem is again to be rebuilt in the time of the Millennium, for the comfort and glory of the saints, is founded doubtless on the 48th chapter of Ezekiel's prophecy, to which the reader can refer. But this opinion will not bear the test of the most inferior criticism; because the saints, during the Millennium, will have corporeal bodies as well as now, and therefore must occupy space. From which it is at once evident, that if the whole land of Palestine shall become one continued city for the accommodation of the saints, it will be found insufficient to contain them. The whole land of Judea, embracing the ancient grant of that country to Abraham, does not encompass a greater space than two hundred and fifty miles in length by one hundred and fifty in width, which space, if occupied as closely as the city of New-York, would not be capable of containing a greater population than about five hundred and one millions. Ancient Palestine, if it were one continued city, would be only about three thousand times as large as New-York, which is but a little short of three miles by six, if it were thrown into a parallelogram form; consequently would be as incapable of containing all the saints in the Millennium as the city of London would be of accommodating the population of the globe at the present time.

If, then, so great a city will be too small to contain the saints how will the ancient city of Jerusalem, even if it should be rebuilt, contain them? Besides, how are they to be supported if all

are assembled at one place? who shall till the earth? But in reference to the meaning of that chapter, to which the reader is referred, as above, it is more rational to suppose, with Dr. Clark, and others of great eminence, who have written upon this subject before his time, that the whole description given by Ezekiel should be understood as signifying the most glorious state of the Christian church over the inferior glory and darker dispensation of the Old Testament times. This sentiment certainly agrees better with the remark of Christ to the Samaritan woman at the well of Jacob, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." St. John. iv. 21. All that was embraced in the Mosaic sacrifices, the temple of Solomon, with its ceremonies, were only descriptive of some good thing to come in the dispensations of the expected Messiah. If the Jews are to be brought in with the fulness of the Gentiles, what, therefore, can a Jew promise himself by returning to Jerusalem? I confess I cannot see any ostensible reason. If the Mosaic dispensation be again restored, then there would be a reason for their return; but it is a well known fact, that Jesus Christ has made an end of all that first system of worship, which related wholly to the higher revelation of the gospel.

This the Jews will understand—why, then, return to Jerusalem? They will at once percieve, that to be a true Jew, or Israelite, is to possess faith in Christ, and not because they are of a lineage of Abraham. If, then, they become Christian before they go, and acquiesce in the doctrine that Jesus of Nazareth was the true Messiah foretold by the prophets, what value, therefore, can they set upon the land of Canaan above any other country? At once they will percieve, that in this faith they have found Him of whom Moses and the prophets did write, which will answer every purpose far better than to go on a pilgrimage to Jerusalem. It is, indeed true, that the Jews shall be brought in with the fulness of the Gentiles; but where, or into what, shall they be brought? Why into the faith of the gospel, and nothing else?

Again—if there is a time coming when Christ, the true David, of whom David, the father of Solomon, was a type, shall reign king of nations in that peculiar sense that he does king of saints; then all the earth may be reckoned as the land of Israel, and the inhabitants, the true Israelites (for then there will be none other)

shall in spirit and in truth worship the Father in every place—so shall his will be done on earth as it is done in heaven. If any can prove that there is a necessity that the Mosaic economy must be revived, that the Messiah's kingdom may be facilitated on the earth, then we might, yea, ought to believe, that the Jews shall again rebuild their ancient cities, and dwell in the mountains of Israel. But as we know that system, once glorious in its place, shall never be revived, so neither is there any reason why the Jews must again be restored to their country rather than to any other on the globe. There is, however, a degree of probability, that if the Ottoman power shall be broken, and such government as may stand in their place should not oppose them, the Jews who dwell in the Turkish countries, may go to Jerusalem, because it is the land of their fathers. But if such shall be their disposition, and it is even accomplished, how is this to further their conversion to Christianity? It would, in my opinion, rather retard than hasten it; because a revival of the Mosaic laws, with all its ceremonies, is the highest aim of the Jews in all the world. But if they recieve the gospel, and accept of the Messiah of Nazareth in those countries where they now are dwelling, their restoration will in this way be accomplished, and the prophecies fulfilled, which respect their return in a spiritual sense, when both Jew and Gentile shall by the gospel be changed to what the Saviour and St. Paul designated as the constituent qualifications of a real Israelite, or Jew.

4th. Some Millennarians have supposed, because Christ said on a certain occasion to his twelve disciples, that they should sit on twelve thrones judging the twelve tribes of Israel, that the Apostles shall thus sit judging the twelve tribes of Israel during the Millennium. See Matth. 19, 28. "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Their arguments are, that the Apostles never on the earth enjoyed that promise, and must, therefore, sit on those thrones in the Millennium. But this surely is easily otherwise interpreted; for observe, this was to take place when the Son of Man should sit in the throne of his glory. When, therefore, did he com-

mence this sitting in the throne of his glory? I answer, immediately after his ascension from earth to heaven. A few days only, therefore, had elapsed, when, after that event, the twelve Apostles ascended their promised thrones. But how? I answer, in the following manner: After the resurrection of our Lord, (see Luke 24, 49) he said to the twelve, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." This very power with which they were to be endowed, was accomplished on them, when, on the day of Pentecost, after his ascension, the Holy Ghost descended and sat on them in the form of cloven tongues of fire. This was their exaltation to the promised thrones, when they recieved power to preach the gospel understandingly, which, till then, they had not fully comprehended This was their exaltation to the thrones of the Apostolic power, to preach the gospel to every creature, to heal the sick, to raise the dead, in confirmation of it, and to establish a new system instead of the old. This was their exaltation to the twelve promised thrones, to have power to pull down the old system of Mosaic sacrifices, and now useless observances; to confound the Jews in argument, as did St. Stephen, and to denounce judgment against them—thus judging the twelve tribes of Israel, because they rejected the true Messiah.

5th. Some have thought that the judgment day is to take place at the end of the next century, or when the earth shall be 6000 years old from the creation, and that afterwards the Millennium is to succeed. But certainly neither of these positions can be true; because we have no warrant, either in reason or from the Scriptures, to believe, that Satan is to be loosed from his prison, and to trouble the saints after the judgment day. But that the Millennium shall transpire before the general judgment, there is abundant proof. See Rev. 20.

6th. Others have supposed that all the righteous Jews, patriarchs and prophets, are to possess the land of Canaan after their resurrection from the dead. They alledge, as a reason, that the extent of the promised land was never possessed by them, and, therefore, must yet be literally fulfilled in the Millennium. But it appears to me, that land is of little worth to such as have tasted of the higher bliss of a heavenly state; and further, the sentiment would seem to compel the spirits of just men made perfect

to an alarming retrograde of being, from a heavenly state back to an earthly one.

7th. Some Millennarians have imagined that Elijah the prophet is yet to come, as a forerunner of the Messiah's second advent. They disallow that John the Baptist was Elijah, because, say they, he did not do the work foretold of him by Malachi, "which was to turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. iv. 6. This work is supposed by them will be accomplished by the real Elijah, when he comes as a forerunner of the second advent of Christ. But that opinion has its refutation in the assertion of Christ, who well knew whether John the Baptist was Elias or not. "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed." Matth. xvii. 13.

8th. It has been supposed by some, that when the judgment day shall arrive, that it will continue a thousand years, and at the same time the Millennium is to commence, and also to continue the same length of time. But how can these two amazing eras in the destinies of the living and the dead, the holy and the unholy, be blended together? It appears to me that such an arrangement would destroy the perfection of both a judgment day and a Millennium—for the latter would necessarily be mingled with the terrors and horrors of the former; and, consequently, would have a mitigating effect, while the former would distress and disturb the mild influences of the latter; so that each would act on the other in a paralyzing manner, and render them totally nugatory as to effecting the purposes for which both are appointed, and in their proper and distinct places will surely take place.

9th. An opinion has been entertained, that the symbolical river which Ezekiel saw in a vision issuing out from under the eastern gate of the temple, shall be fulfilled by the breaking forth of a literal river of very salubrious water in the country of Palestine, after the temple is rebuilt; and is to have its commencement at that temple, and is to flow down through the desert country into the sea. This river, says that opinion, is to furnish the inhabitants with fishes of the most excellent kinds, by its healing the ocean wherever it shall mix with that of the seas. But I believe the text, which is Ezekiel, chap. 47, verse 9, furnishes no ground for the supposition, that the fishes there alluded to are are such as

a literal ocean produces; but as the ocean, or vast bodies of water, are taken to represent multitudes, nations and people, en-masse, so the mention of fishes in that verse signify individual persons, and the river itself represents the light of revelation from heaven during the four great dispensations, from Abraham till the end of the next century, which is four thousand years. See the Chart, and also the Second Division of this book, for a more enlarged view of that significant river.

10. Some Millennarians have thought that the saints and martyrs, at the time of the first resurrection, will arise from the dead and remain on the earth, for no higher purpose than to possess and exercise a secular dominion over the nations. I know of no Scripture which favours such an opinion, except the following: Rev. 5, 10. "And hast made us unto our God kings and priests; and we shall reign on the earth." But this I understand as spoken by way of anticipation, and contains a propheey, that finally the Christian cause should triumph on the earth. And further, it may signify that which every Christian knows to be a fact, namely, that when Christ has set up his kingdom in the heart of a believer, that he is at once free from the reigning power of sin, and whereas he once was a slave to this monster, he now has the victory, through the power of Him in whom he has believed; therefore, of such an one it may be said, he reigns on the earth. But, I conclude, the verse alludes to the Millennial state, as anticipating its glories, but not as retaining the righteous dead after their resurrection, to share in a state of things, though glorious for the time being, but infinitely short of the undescribed glory the saints shall possess after their resurrection, which will certainly unfit them for any degree of bliss this side of heaven itself; but the saints, who, at the time of the first resurrection, are alive, are they who shall have this victory, and shall reign on the earth.

There is another verse, which, at first sight, perhaps, might suggest the foregoing idea, namely, a reign of the righteous dead on the earth. See Rev. 20, latter clause of verse 4. "Neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years." But in this we observe there is no promise that the righteous dead, of whom it is spoken, are to reign on the earth at all; but simply are to reign with Christ a thousand years and signifies, that while the li-

ving saints on the earth are reigning in the Millennial state a thousand years, so they in heaven shall reign with Christ till the thousand years are finished, at which time the church below and above shall be for ever united in glory.

Having given a variety of opinions concerning the Christian Millennium, of both ancient and modern times, I proceed to present the humble views of the author of this book. He does not attempt any explication of the prophecies, farther than such portions of the sacred word as strictly relate to the Millennium, and the period of its commencement, the manner of its introduction, the consequences which will follow both its approach and consummation, as well as the glories and happiness of the saints during the interim of a thousand years.

As I have said nothing particularly in this work respecting the great battle of Armageddon, as hinted at in Rev. 16, 16, "And he gathered them together into a place, called, in the Hebrew tongue, Armageddon"—I will just observe, that it will probably consist of an universal civil war, occasioned by the diffusion of republican politics. The charms of popular government have smiled from the face of America as from the face of an angel, and filled many countries with an unextinguishable desire to shake off all monarchical authority. Two vast parties already exist, and their interests consist in the one upholding the fancied rights of kings, while the other more righteously aims at revolution—which will not be brought about but by the pouring out of blood. The word "Armageddon" or "chormahgedehon," signifies a great destruction of armies gathered together for battle; and when it shall be fought, it is not unreasonable to suppose truth will be the victor, when the subject shall be for ever at rest.

There are some however, who believe that this great battle will be realized not many years hence, occasioned by a collision of religious sectarian interests. But the present charitable conduct of the different churches toward each other, argues a vastly different consequence. Others suppose that infidelity under various forms of profession, will league together for the destruction of all *real* Christianity;—this is even possible, and while civil war on the subject of government may be prosecuting, infidelity may then endeavour a destruction of religion. *See Appendix, page 406.*

THE EXPECTED CHRISTIAN MILLENNIUM.

FIRST DIVISION.

The word Millennium—its meaning and sanctity.

The thousand promised years we soon shall see,
When earth in righteousness shall whelmed be—
And men with heaven shall then familiar grow,
When sighs and cries shall ever cease to flow.

THE word Millennium is descriptive of a lapse of centuries, consisting of ten, and is derived from its antecedent Millenary, or a thousand years. The word is not found in the Scriptures, but seems, by a unanimous consent of the Churches from early ages, to have been, by way of anticipation, applied to that thousand years in which it is believed the Christ of God shall really and positively be believed in by all nations of the earth. And that he shall reign triumphant, having subdued all opposition to His government, and destroyed all the works of the devil, a jubilee shall succeed, a holy sabbath, a rest of the globe, which has these thousands of years been torn in the tumultuous sea of the corruptions and depravity of men. Its sanctity shall consist in the total absence of all evil, both moral and natural. The evils which now afflict, shall not then be known at all. There shall not then be any wars;

strife among nations shall cease a thousand years. All evil passions, coveteousness, cruelty, luxury, ambition, pride, vanity, wrath, self-will, haughtiness, treachery, conceitedness, hatred, malice, envy—these shall not then exist. There shall be none poor, nor rich; none sick, nor in affliction of any kind. There shall be no crying nor sighing, nor death, nor any that lack knowledge, such as heaven approves. The knowledge of this world, which is now mixed, in many instances, with much imperfection, yet is come at by intense application and slow degrees, which, however useful at the present time, are but so many proofs, that man is fallen, and benumbed by the paralyzing power of sin But then he shall awake, shall be recovered from this opiate delirium, and shall possess knowledge by intuition, as Adam unquestionably did before his fall. A necessity for the administration of human government will be totally superseded by the effects of righteousness, which shall then cover the earth "as the waters cover the face of the great deep." Such, then, the *sanctity* of that day; the great jubilee of heaven on earth; the expectation of the Church, which is founded in the Scriptures of truth. In that inimitable *prayer* which God our Saviour taught his disciples, this expectation is plainly recognized, inasmuch as he said, when ye pray, say "Our Father who art in Heaven, hallowed be thy name, thy *kingdom* come, thy WILL be done on EARTH as it is done in Heaven." Who will dispute but his will is done in heaven by every individual; so we should pray, expect and *believe* it will be done on *earth*. If then it is possible, in the economy of grace,

that God's will shall be done on earth as it is done in *heaven*, what may we not expect that is not glorious, happifying and divine? If there is no sin in heaven, neither shall there *then* be sin on earth—is there no death there, neither on earth—is there no poverty nor imbecility of intellect in heaven, then on earth there shall be none, for these things are the effects of sin.

Victory shall be obtained on the *very ground* where the adversary, for so many ages, has triumphed over the once perfect man. He shall be restored, therefore, to his primitive happiness, in respect to the presence or the approach of any evil.

Anciently, before the time of the Messiah, the doctrine of a resurrection of the human body was but obscurely understood or believed: a few only seem to have had a tolerable idea of such a thing; but the Saviour demonstrated the fact.

So in reference to a Millennium, as yet many see this thing as it were through a glass darkly; but the power of Christ can, and will demonstrate, that he is able to accomplish it, as well as a resurrection of the human body. And there is not a doubt to be indulged, but he will *commence* the Millennium by a resurrection of all the dead in Christ, for it is written, they "shall rise first," and also, "blessed and holy is he that hath part in the first resurrection." But I forbear, at this stage of the subject, to enter farther into a view of the glories of that day, but shall, in the proper place, attempt to do so, which will more fully establish the expected sanctity and effects of that emancipating jubilee.

SECOND DIVISION,

Will show, that such a period was expected by the Prophets, the Jewish Rabbins and Doctors, as the grand ultimo of the Messiah's reign on earth, and in all ages has been the expectation of the Christian Churches, as well as of Christendom at the present time, according to the Scripture promises.

As from the bubbling fount on Eden's plains,
Four rivers pour'd their floods to the four winds—
So once the Prophet saw, beneath the temple's door,
A broader river flow, and sweeter waters pour.

THIS glorious and eventful day has been expected, both of Jews and Christians, in every age since the days of Abraham, to whom was made a promise, that in *his* seed *all* the *families* of the *earth* should be *blessed.*

There cannot well arise a doubt, but the prophet *Ezekiel* had a view of the increase of the MESSIAH'S kingdom, and of the *Millennium*, in his notable *vision* of the temple, which he saw an angel measure, who has marked with great precision the progress of the *knowledge* of *God* in the earth, by the description he has given of it, under the similitude of water, or a great and flowing river, to which the grace of salvation is often compared in the Scriptures of truth. See Rev. xxii. 1, 2. where the same idea is corroborated, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God

and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and which yielded her fruit every month: and the leaves of the tree were for the healing of the nations." This last idea of the verse (the healing of the nations) establishes the fact, that this river relates to the earth, and not to eternity, as some suppose.

I will give the quotation verbatim, from Ezekiel 47th Chap. from the 1st to the 8th verse inclusive, upon which I build the sentiment, that this view which he had in the vision, of the waters coming out from under the eastern gate of the temple, has a definite allusion to the kingdom of the Messiah, and the progress of a knowledge of his salvation, in both the Jewish and Christian Churches.

Verse 1st.—"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the fore-front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.

Verse 2d.—"Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

Verse 3d.—"And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; he waters were to the ancles.

Verse 4th.—"Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

Verse 5th.—"Afterward he measured a thousand and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over.

Verse 6th.—"And he said unto me, Son of man hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

Verse 7th.—"Now, when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

Verse 8th.—"Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed."

The first discovery of these waters by the prophet was under the threshold of the eastern gate of the temple, from whence they gently issued, which are to be understood as referring to what God revealed to Abraham concerning the way of salvation, when he thrust him out from the house of his father, Terah, the Syrian, to go, he knew not whither.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."—Gen. xii, 1. 2.

To these promises, therefore, the issuing of this gentle stream of water from under the gate of the temple refers; and also to the promise made to the woman, that of her seed there should arise one who would bruise the serpent's head, which *promise* is now renewed to Abraham, that in him shall all the families of the earth be blessed.

The vision of this temple and waters, is a symbol of the plan of salvation, which none but God could suggest; and comprehends at a glance, the law, the sacrifices, and the Gospel, with its concomitant glory and final spread over the globe.

The angel, therefore, when he began his measurement, had his eye fixed on Abraham, and those promises of God, as being the threshold, or door of hope, from whence he began to measure this river of life.

The angel who showed these things to the prophet, had in his hand a measuring line, and measured from the threshold of the gate, along the course of the stream a *thousand cubits*, at the end of which the waters were found as deep as to the ancles.

From this place he again measured a *thousand cubits*, at the end of which, the waters were as deep as to the knees.

From thence, he again measured a *thousand cubits*, and the waters were as deep as to the loins.

And from this he continued to measure another *thousand cubits*, at the end of which the waters had become a *great river*, in which one might swim, but too wide to pass over.

From this place the river continued its course, and

passed down in the desert, and from thence into the sea, whose waters shall be healed, thereby causing a great multitude of fish to be brought forth.

The sea here mentioned, is a symbol of nations, multitudes, and tongues.

See Revelations, chapter xvii. verse 15.—And he saith unto me, The *waters* which thou sawest, are peoples, and multitudes, and nations, and tongues;" who shall be the subjects of the healing power of these waters, whose numbers and extent of country are compared to a sea or an ocean, covering the whole earth; for, observe, it is too great, and too wide, and too deep, to be passed over at all.

In attempting to give an exposition of those verses, which inform us of the conduct of the angel, who measured with a line this river, by cubits, a thousand at a time, I shall assume the positions of adapting the measurement of this river to the measurement of time, as referring to distinct dispensations of God's providence, in revealing, from time to time, and from age to age, to the Patriarchs, Prophets and Apostles, and to his Church, in every age, his purposes of grace in the earth.

My desire in so doing is, to trace these waters, or this river, through the various periods of its measurement, to where they are represented by the prophet, so enlarged and extended, as to present to the view of such as look for the coming of Christ on earth spiritually, one universal ocean of His glory and holiness among men, which, when accomplished, is called the Millennium.

From *sacred* chronology, it appears that Abraham, the great Patriarch of the tribes of Judah and Israel, was born two thousand years (lacking four) before Christ, and two thousand and eight years after the creation, (three hundred and fifty-two after the flood) which brings the life of Abraham half way between the creation and the advent of Jesus Christ.

Inasmuch, therefore, as God begins with Abraham more fully to disclose his good purpose towards man than he had previously done, it becomes the prophet to view Abraham as the threshold of the gate of that temple, from under which the fountain of this river proceeds, and accordingly the angel commences to measure the river at that place, in company with the prophet.

The method pursued to measure this very extraordinary river, which is noticed in many other parts of the Scriptures, is singular and interesting. It would seem this glorious angel laboured to impress the mind of the prophet, that as he had measured this river by cubits, so must be measured the several dispensations of the increase of the knowledge of God in the earth, till it shall become embosomed in the great sea of universal holiness. These *cubits* cannot be understood to signify any thing else but *years;* a thousand cubits, therefore, mean a thousand years. And as illustrative of this opinion, we will notice, that the present mode of measuring latitudes and longitudes on the surface of the earth, to ascertain degrees and distances, is very similar to the way the angel adopted to measure that river. His *cubits* were the symbols of *years*, as our

minutes are the symbols of *miles:* and as *seconds* are the integral parts of a *minute,* which by the astronomer is used as a symbol for a mile, so are *inches* the integral parts of a *cubit,* which by the prophet is here used as a symbol for a year.

The first measurement, therefore, of the first thousand cubits, is considered a grand symbol of a thousand years, and extends from Abraham to the building of the first temple at Jerusalem by Solomon, which was finished exactly at the end of three thousand years from the creation; and is, therefore, a thousand years, lacking a mere fraction, from the birth of Abraham till this house was finished.

During this thousand cubits or years, God gave to Abraham several glorious and gracious promises respecting the Messiah, who should come into the world through his lineage. These promises were made to him by the everlasting God, through the medium of supernatural vision. See Gen. xv. 12. "And when the sun was going down, a deep sleep fell upon Abraham; and, lo, a horror of great darkness fell upon him." And also at verses 17 and 18 it is said, "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abraham."

The Lord also, in a supernatural way, gave to Abraham a son, when both he and his wife were past the time of life, and also supernaturally preserved that son from death by the intervention of an angel's voice, who cried from the air just above where he was bound on Moriah to be slain and sacrificed.

And to Isaac, Jacob was given, to whom God also conversed in vision. See Gen. xxviii. 12, 13, 14. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and in thy seed shall all the families of the earth be blessed."

And to Jacob was given the twelve patriarchs who went down into Egypt where Moses was born, and from thence the whole nation of the Jews, consisting of about three millions of souls, journeyed towards the country of the Canaanites.

During this journey, the whole nation were carried as it were upon the wings of a great eagle; for God divided the Red Sea and let them pass over safe to the other shore.

At this place also, the angel of the covenant stood between the two hosts in the form of a pillar of cloud. That side which looked towards the Egyptians, had the appearance of blackness or darkness, which involved their whole army in the shades of night. But that side which looked toward his people, the Jews, shone with the brilliancy of a lambent flame, and gave them light till the morning rose, when it again assumed its cloudy aspect.

From this sea, in the process of years they came to Mount Horeb, at which place the angel of the cove-

nant, who is Christ, came down on that Mount in great glory and with terrible thunderings, and gave his people a law of righteousness.

A lapse of not many years after the giving of the law, Moses stood on the top of Mount Pisgah, and from thence he saw the promised land, the land of his forefathers. At this place he died, and was hid in a valley of the mountain.

To him succeeded the government of Joshua, who led the armies of Israel from conquering to conquest, till all Canaan was subjected to his arms.

To Joshua succeeded the government of the elders, who had known him, and to them that of the judges, till the time of Samuel, the prophet, who anointed Saul, a Benjamite, to be king over Israel.

And next to Saul came David, the king, to whose throne Solomon was exalted: who built the first temple, which Ezekiel in his vision saw spiritualized, when the angel measured the temple, and showed him the waters of salvation, which come out from under its eastern gate.

Thus far has this descriptive and *supernatural* river of revelation flowed, whose waters are found at the *temple* as deep as to the ancles.

If the disciples of *Christ*, who, after being a long time with *Him*, who spake as never man spake, and had seen that he was raised from the dead after his crucifixion, and had heard the Saviour say, "*My kingdom* is not of this world," yet could say after all this, to their risen Lord, "Wilt thou not at this time restore the kingdom?" Which question evinced extreme

ignorance of the nature of the *Messiah's* kingdom. I say, if such *ignorance* was manifest, *even* among the *Saviour's* disciples, *at that time*, it may, therefore, with great propriety be said, that a knowledge of this *river* of life was only as deep as to the *ancles*, in the days of *Solomon*.

Here, then, at Jerusalem, by the means of Solomon, did God build a house of prayer for his saints, and in the midst of opposing nations, establish the worship of himself; and here is finished the first measurement of the first thousand cubits or years.

From this house and downward, these waters became more profluent; for, from the mouths of prophets and kings, flowed abundance of these healing waters of revelation, who spake as they were moved by the Holy Ghost.

Thus by the angel is measured a second *thousand cubits, or years*, which, from the finishing of the temple, brings this river to the advent of Christ, in the year of the world 4000, at which place, according to the prophet, the waters were only as deep as to the knees of a man.

But some have supposed, that at this place, it should be considered, that this river of healing acquired its greatest magnitude and width.

But not so; because its effects, as relates to the whole world, were then but partially commenced, nor were the days of miracles yet ceased, but continued three hundred years after, till the time that the Roman emperor, Constantine, became converted from heathenism to the Gospel.

The history of the Church from Christ till Constantine, furnishes many wonderful accounts of miracles being granted to confirm the character of Christianity in the view of a heathen world. On these accounts therefore, this river cannot be contemplated at the birth of Christ, such as Ezekiel saw it, in his vision, which was, at the time of the fourth measurement of the cubits, a great river, which could not be passed over, so wide it had spread its waters, in his view, through the nations of fallen men.

But from the birth of Christ, at Bethlehem of Judea, these waters became more redundant; for, the ministry of the Messiah, the calling of his disciples, his death, and resurrection from the dead, and ascension to glory, the gift of the Holy Ghost on the day of Pentecost, and the subsequent preaching and success of the Gospel, by the Apostles, greatly enlarged the glory of this river of life.

But its waters are now more frequently stained with the blood of martyrs; the Jews persecuted Christ, in his disciples, till God, in his *holy* wrath, cut them off by the Romans, and destroyed them, as a government, from among the nations.

But from a knowledge obtained, that, in the siege of Jerusalem, by Titus, not one Christian lost his life; on this account, the Gospel became more popular, and less persecuted, for a while, by which means it was preached in many countries with power and great success, and thus became a river as deep as to the loins of a man, and poured itself over many parts of the Gentile nations. Asia Minor and Greece, the

continent and Isles of Europe, became its recipients, till the times of the dark ages, when the Roman Catholic superstitions covered and obscured the face of this river, as with Egytian darkness, for the space of a little more than four hundred years. In the days of Constantine the great, Emperor of Rome, and his immediate successors, the Pagan religion of the Romish empire was abolished, and Christianity took its place. From those times, and downward, the system of Christianity was more and more corrupted by the fooleries of a papal domination, till the year one thousand, at which time a total darkness, a universal eclipse of Gospel knowledge pervaded all countries. However, there were undoubtedly many who feared God in humble life, such as the Moravians, and all along these ages, though but little known.

From the time Constantine, the Roman Emperor, became a Christian, which was in the year A. D. 306, or a little before, we number a succession from Pope Marcellus till Pope Sylvester II. in the year A. D. 1000, of one hundred and six Popes; among whom, in the year A. D. 851 was the famous *female Pope*, Joan, who filled the papal chair two years. Here, then, is a most frightful chasm in this rope of sand, which the *spiders* of the Roman Catholic Church have spun, called a legal succession, which they are very fond of climbing: and holding fast to this, they dangle about in the light of the strange fire of their own kindling.

Also, from the year 1000, till 1460, there are numbered down to Pope Pious II. seventy-two. And from

him, till 1824, when the last Pope was elected, are forty-two more, making in all, from Constantine, two hundred and twenty Popes.

From the birth of Christ, therefore, till the time of the commencement of that *great* darkness, was the third thousand *cubits*, or years, according to the measurement of the angel, in Ezekiel's vision.

But as soon as these years of darkness were passed by, and the mist and smoke of the bottomless pit were blown away by the winds of Heaven, this glorious river was again seen to disembogue, from beneath those mountains of error and wickedness, with augmented force and majesty.

About this time, (before the time of Luther) the Beghards and Lollards, of glorious memory, began to stir up some of the remaining sparks of the hallowed fire; and travelling over several countries, discipled many to their opinions, sowing the good seed, which finally eventuated in the great reformation. This reformation, to truth, under God, was first promoted by the following illustrious and ever memorable ministers of the new covenant. METHODIUS and CYRIL, two Monks, or Ministers of the Greek Church or, as it is expressed in the history, two Greek Monks. These were the founders of the Moravian Churches in Bohemia and Moravia, but were afterwards associated with the followers of John Huss. History gives the account, that this people and Church in Bohemia, in the year 1459, made a settlement, at a certain place near *Celesia*, a hilly, and undoubtedly wilderness country; and that they there cast off all superstitious ceremonies, and worshipped God in primitive simplicity.

But the historian states, that the beginning of *this Church* displeased the devil. They were, consequently, persecuted by the *Romanists*, and were compelled to disperse among the mountains, in the depths of winter. And in order to prevent themselves from being tracked in the snow by their persecutors, they used to walk one behind the other, and the hindermost of them to haul the bough of a tree along to obscure their track. It appears that this people were horribly persecuted and destroyed, and all their ministers taken away, so that they were, in this respect, destitute. But they assembled at a place in the mountains, and there chose, by common suffrage, certain persons whom they called elders. This thing being done at the several places, those persons so elected formed a synod, at a place in the wilderness, where they ordained ecclesiastical laws, by which they were to be governed.

But the question arose, what shall we do for ministers? but after debate it was resolved that they would inquire of the Lord, by casting the lot, whether a presbyter could ordain a presbyter without a bishop. And after seeking to the Lord, by prayer, fasting, and tears, they obtained, as they supposed, from Him, by scrutiny of the lot, a decision that it was lawful for a presbyter to ordain presbyters, and thus secure to the next generation a Gospel ministry. Thus did the Moravians, whose conduct proves, that their idea of succession was not by them esteemed as absolutely essential to constitute a legal ministry.

It appears that these *Moravians* were a similar kind of Christians with the *Waldenses;* for at this time,

they had in common council agreed to become joined with each other, and so become one Church; but were, by the papist's persecutions, prevented at that time. The premeditated union appears to have been amicably desired by both the Moravians and Waldenses.

After these, came the famous Wickliffe, and next to him came Jerome of Prague, in 1414, and these, not long after, were followed by Martin Luther, who was aided by the amiable and able Melancthon. And in 1525, a Lutheran establishment was erected throughout a greater part of the German Empire, and the yoke of Rome broken off.

But to these were added, in following years, Calvin, Erasmus, Cranmer, Lambert, Coverdale, Hooper, Rogers, and a host of others, who are now in the heavens above, who aided in shaking off from the consciences of deceived men, the chains of hell, which had been imposed by mercenary wretches, in the form of councils, conclaves, and conventions.

But by the labours, preaching, sufferings, and martyrdoms of many, a great and effectual door was opened, through which this healing and saving river, poured again its glorious and widening flood upon the nations.

These, as so many commanders of as many fleets, rode sublimely upon the pelucid waters of this river of life, which was now become a river, in which thousands might swim; waters which could not be passed; which is, in fact, the very river that is *now* pouring its healing flood over all countries, at the present time,

and is carrying its light, life and health, to these very desert places, seen of Ezekiel, in the vision, and healing them of their vanities, and will eventually flow into the great sea of the Millennium, when righteousness shall cover the earth, as the waters do the great deep, and all the *fishes*, i. e. all the *inhabitants* of the earth shall be righteous.

Here, the multitudes of the deep, their different species and kinds, are used by the prophet as symbols to represent the different kinds of men, who are distinguished from each other by their stature, shape, complexion, language and manners. And as the great sea is the habitation of the *former*, according to their kinds, so is the dry land that of the latter, according to *their* kinds. Now, as an immense river, possessing salubrious qualities, of the highest possible degree, is here supposed as flowing into a vast ocean of stagnant and unhealthy waters, which is thereby healed and made more prolific, and the fishes of that ocean become better in consequence; therefore, such a *supposed* river is taken by the prophet as a symbol of the river of life, which he saw had begun to flow at Abraham, and from thence was enlarging, and would continue to enlarge, till its golden waves should finally dash over all the face of the globe, as once the great deluge overwhelmed it, and was, probably, a type of that event. Thus shall be healed, (agreeing with the symbol) all nations whom these waters shall finally embrace, as the ocean does its fishes. To this sense, agrees the 10th verse of the 47th Chapter of Ezekiel, latter clause. "Their fish shall be according to their kinds, as the

fish of the great sea, exceeding many;" so that whatever description of men, with respect to stature, language, or manners, who may *then* exist, are eligible to the sanctifying effects of this water of salvation. So cried the Lord Jesus, when once at a feast of the Jews, "If any man thirst, let him come unto me and drink," and again, "The water that I shall give him, shall be in him a well of water, springing up into everlasting life." Thus we argue, that *if* a portion of this river shall be in the soul of *each saint*, "a well of water springing up into everlasting life," then indeed, there will exist the *integral* parts of a sea of righteousness, in all such as have part in the Millennium. And as particles of water are the integral parts of an ocean, when amalgamated together, so will be each individual saint, at that day, an integral part of that sea of righteousness, which is to cover the globe, as the waters do the great deep.

"And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh."—Ez. xlvii. 9.

And thus was finished the fourth measurement of the river, which was, from the beginning of those years of darkness above noticed, and was found to be a thousand cubits, or years, from thence, to where these waters became spread into many rivers, encompassing the whole earth with their glorious flood, as once the general deluge covered the globe fifteen cubits and upwards above all hills.

We have now followed the angel, and the prophet who saw this river measured, from the fountain to the sea, and believe it applies with great beauty and fitness to the four dispensations; namely, from Abraham to the finishing of the first temple by Solomon; from thence to the birth of Christ; from Christ to the beginning of the dark ages; and from that period to the end of the next century, when the Millennium will commence; which will exactly accomplish the four dispensations from Abraham till that time, so distinctly shown to the prophet, as comprehending four thousand cubits, or years.

Having now presented the reader with the prophet's views, which I presume to call his expectations of the universal glory and knowledge of the Messiah's kingdom, I shall next proceed to adduce other evidence, that the Jews expected such a day, found in the writings of their Rabbins, whose expectations of it seem very clear.

But before I proceed with these, I shall notice the eleventh verse of the same Chapter, where the prophet Ezekiel has given his account of the above noticed river. The verse is as follows: "*But the miry places thereof, and the marshes thereof, shall not be healed, they shall be given to salt.*" From which it is evident that Ezekiel saw, in his vision, that there would be some places whither this great river should not flow, called *marshes* and *miry places*. This, at first sight, would seem an objection to the doctrine intended to be promulged in this work, namely, that the water of the river of gospel life shall flow over the *whole* earth. This difficulty we proceed to remove.

The promise is, that whithersoever the waters of this river shall come, every thing that liveth shall be healed: but where they do not flow, they will not heal. It is a well known fact, that *Papal Rome* is now, and has ever been, more impervious to the rays of *true gospel light*, than even the veriest heathen who have yet been visited. It is not contained in the promise of the healing effects of this river, that it shall at all flow over the *miry* and *marshy* places, but it shall heal only where it shall come, and is received and believed in; for *faith* is the *only* condition of salvation which is ever accompanied with works corresponding.

It is no argument that Papal Rome has at all received the Gospel, because they are numbered among Christian nations, and the reason why is, because they have perverted its truths, and turned the grace of God into lasciviousness, by the numerous idle and abominable inventions of that deluded people.

Papal Rome, then, and its vile sanctuaries, are the miry and marshy places which shall not be healed, because they do *now* steadfastly resist the light, by preventing the Scriptures having a free circulation among them; except in their own mutilated manner, and those in Latin.

Heathen countries are found by the Scriptures, poor, blind, naked, and *ignorant;* therefore, they are eligible to its teachings.

But the Roman Catholics it finds already wise in their own conceits; therefore, they remain blind and unhealed, because they say they see, and are in no need of additional light, nor of a physician.

But if this river of life is to envelope the whole earth, and to extend its influence to all people, why then shall not these marshy places be healed? how can this thing be, if all people are to be righteous?

The mystery of these marshy places being *given to salt*, is to be explained as follows:

In all ages, or rather in ancient times, it was a custom with conquerors, when they had razed a city to the ground, to sow it with salt, as a token of total and everlasting ruin. This custom is undoubtedly alluded to by the prophet, in this place, when he saw, in vision, these miry places given to salt. Papal Rome, must therefore be destroyed by the direct power of God, before the time of the Millennium shall come, which he shall cause to be effected by the agency of fire. Papal Rome, which has ever been a sink of sin and a place of mire to all such as put their trust in her creeds and counsels, a place of stagnant marshes, diseased doctrines, and traditions of men.

The celebrated Calmet, a Roman Catholic commentator on the Scriptures, makes this same verse to point out the Protestant cause, as the miry places foreseen of Ezekiel. But this all Protestants know is false, because by the fruit the tree is known.

It is perfectly natural, therefore, to apply them to Papal Rome, because they suit the symbol, which is mire and marshy places, in a striking manner.

But they shall be given to *salt*, and never be healed, but destroyed.

What else can be the meaning of the following Scriptures, which by all protestant theologians are made to

apply to Papal Rome. See Rev. xviii. 5, 6, 7, 8, and 9. "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning."

From which we may plainly understand, that the overthrow of the country where the Roman beast has his seat and throne, shall be burned with fire, after the manner of Sodom and Gomorrah.

And as Abraham stood afar off and beheld the smoke of the whole country ascend up, so shall many at that day, stand afar off and lament the overthrow of that great city and country.

This is also the sentiment of that truly great and good man, the Rev. David Simson, M. A. See his plea for religion, the new edition, printed 1812, page 160, as follows:—"It is remarkable, that all the country about the city of Rome, is a kind of bitumen, or pitchy substance. And in the year of our Lord 80, a fire burst out from beneath the ground, in the middle of the city, and burnt four of the principal temples, with the sacred buildings of the capitol. *Italy* is in-

deed a store-house of fire. And when the 1260 years spoken of by St. John (see Rev. xi. 2d* and 3d.) shall be accomplished, *Romé* itself, with all its magnificence, will be absorbed into a lake of *fire*, and sink into the sea, to rise no more for ever." Here, then, instead of healing those marshy places, which for ages have poisoned, with their noxious vapours, the atmosphere o. common sense, and the more glorious atmosphere of a revelation from heaven, they are to be destroyed by fire at an earlier stage of time than the general judgment. But my reader may here inquire, if such shall be the fact, how then are these *miry* and *marshy* places to be given to salt in token of their everlasting ruin. Thus I answer, a city among men, is generally a depot and repository of arms, and is called a strong hold on that account. Therefore, when the besiegers had overcome any such place, they anciently did, at some particular times, sow the place of its foundation with salt. See Judges ix. 45.—"And Abimelech fought against the city all that day, and he took the city, and slew the people that were therein, and beat down the city and sowed it with salt."

From this custom, the prophet has borrowed the idea of those *marshy* and *miry* places being given to salt, but of a vastly different kind of salt from that used by men on any such occasion, which shall consist of litera. fire.

Now, as those marshy places are supposed to be embraced in the dark arcanum of the papal machinations

* The Jews reckoned invariably, 30 days to a month; the 42 months, therefore, multiplied by 30, will produce 1260 days or years.

at Rome, they are considered the city and strong hold of devils. And since it is the great God who shall then fight against them, and overthrow their city by fire, after the manner of Sodom, it was proper for the prophet to say, those marshy places shall be given to salt, and I will add, the *salt* of fire, because it is God, and not man, who shall be their conqueror.

This sentiment is supported by our Lord. See Mark ix. 49.—"*For every one shall be salted with fire.*" Upon these words, I have read the following comment:—"Here may be seen the greatness, multiplicity, and eternity of the pains of the damned. They suffer without being able to die; they are burned without being consumed; they are *sacrificed* without being *sanctified;* are *salted* with the *fire* of *hell* as eternal victims of Divine Justice. We must of necessity be sacrificed to God, after one way or other, in eternity; and we have now the choice, either of the unquenchable fire of his justice, or of the everlasting flame of his love."—*Clark, copied from Quensel.*

This I believe a just interpretation of the *miry* and marshy places, which shall not be healed, but shall be destroyed before the Millennium commences; and can therefore be no objection to the universality of the waters of life, which the prophet saw flowing over the whole globe.

But I resume the subject of proof, that the ancient Jews expected the Millennium.

The following is an extract from the Rabbinical writings of the Jews, among which are found their

account of the prophecies of Eldad and Medad, two of the seventy elders, who prophesied in the camp of Israel, in the presence of Moses. But of those two it is said, that they continued to prophesy when the others had ceased, which occasioned one of the young men to run to Moses and complain of what he thought was indecorous; but was reproved by Moses, who said to the young man, "*Enviest thou for my sake? Would God that all the Lord's people were prophets.*" Num. xi. 29.

The Jewish Rabbin who has noticed the prophecies of Eldad and Medad, is Jonathan Ben Uziel, whose account is found in an ancient Jewish book, called the Jerusalem Targum. I will give his account at full length as follows:

"And there were two men left in the camp, the name of one was Eldad, the name of the other was Medad; on them the spirit of prophecy rested."

Eldad prophesied and said, "Behold Moses the prophet, the scribe of Israel, shall be taken from this world, and Joshua the son of Nun, captain of the host, shall succeed him."

Medad prophesied and said, "Behold quails shall arise out of the sea, and become a stumbling block to Israel."

Then they both prophesied together, and said, "In the *very end of time*, Gog and Magog, and their army shall come up against Jerusalem, and they shall *fall* by the hand of king Messiah. Behold a king shall come up from the land of Magog, in the *last* days, and shall gather the kings together, and leaders

clothed with armour, and all people shall obey them, and they shall wage war in the land of Israel against the children of the captivity; but the hour of lamentation has been long prepared for them, for they shall be slain by the flame of fire which proceedeth from under the throne of glory, and their dead carcasses shall fall on the mountains of the land of Israel, and all the wild beasts of the field, and the wild fowls of heaven, shall come and devour their carcasses; *and afterwards, all the dead of Israel shall rise again to life, and shall enjoy the delights prepared for them from the beginning, and shall receive the reward of their works.*"

The conjoint prophecy of these two prophets, in reference to *Gog* and *Magog*, and their armies, who in the last days were to invade the country of Jerusalem, refers to the same thing with *Ezekiel*, though delivered many hundred years before his time. This invasion was by *Antiochus*, about three hundred years after Ezekiel had prophesied of him. This prophet, and the two others, Eldad and Medad, agree almost exactly about the manner of their destruction. The two conjoint prophets state, that they shall fall by the hand of *king Messiah*. This should be understood of *Christ*, who by St. Paul is said to follow the *Jews*, (Cor. x. 4.) and guided them, and breathed upon them the spirit of courage in battle, as in the case of *Judas Macabeus*, who terribly overthrew the armies of *Antiochus;* and hence, by the spirit of prophecy they said they shall fall by the hand of *king Messiah*. And further, they stated that they should be destroyed and

slain by a flame of fire, which should proceed from under the throne of glory. This was said in reference to the signal manner in which they were destroyed. See Ezekiel xxxviii. 22.—"*And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail stones, fire and brimstone.*" Thunder with lightning, mingled with the rain and great hail, is meant, undoubtedly, such as fell upon the Egyptians in their plagues, which ran along on the ground. And their carcasses were to fall on the *mountains of Israel*, and all the wild fowls of heaven, with the wild beasts of the field, shall devour them. This was all literally fulfilled in the destruction of *Antiochus*, who attempted to destroy, root and branch, the Jews. He was called *Gog*, and his country *Magog*, and they fell on the mountains of Israel, by the hand of *king Messiah*, who employed *Judas Macabeus* as the terrible instrument of the ruin of Gog and Magog. [*See* 1*st. Macc* 1*st. chap.*]

But these prophets extended their views further than this event, even till the time when all the *dead* of Israel shall rise again to life. Although the Jews have, at several times in the process of ages, been recovered from a captive state, from among their enemies, yet they have never had a time of peace and prosperity, of sufficient universality and duration, to warrant so strong a figure as the *resurrection* from the *dead* of *all* Israel. This view, therefore, extends to the time of the first resurrection spoken of by *St. Paul* and by *St. John*. See 1 Cor. xv. 23; Thess. iv. 16; and Rev. xx. 5.—

This first *resurrection* I apprehend, as spoken of by those two prophets, and the thousand years of his (that is Christ's) subsequent reign on the earth, as spoken of by St. John, should be considered, in a more *emphatic* sense, to be the days of the *Messiah*, than any other time since his advent. Because then this government will be universal and particular, and without any opposition, for a thousand years. To this opinion, *Rabbin Eliezer*, one of the ancient Jewish doctors, agrees, by saying that in the house of *Elias*, the prophet, there was a tradition, that the righteous whom the holy blessed God should raise from the dead, should not return again unto the dust but for the space of a *thousand years*. And again, when the question was proposed among the *Jewish Rabbins*, how many the days of the Messiah should be, they answer, the days of the *Messiah* are a *thousand years*, and unquestionably refer to the same thousand years with St. John after the first resurrection, and agrees with the view of those two prophets.

As to the validity of those prophets, I think there can be no doubt; for the scriptures bear ample testimony to their veracity. We see that in the eleventh chapter of Numbers, their names are mentioned, and associated with the seventy elders who prophesied on that memorable occasion, and that the spirit of prophecy rested on those two in a remarkable manner, for they were more zealous than their fellows, and continued to speak when the others had ceased.

We see that Eldad's prophecy was fulfilled, which was, that Joshua should succeed Moses in the government of Israel.—Deut. xxxiv. 9.

Medad's prophecy was also fulfilled, which was, that *quails* should arise out of the sea, and be a stumbling block to Israel.—Num. xi. 31, 32, 33.

The reader will perceive, that the use I wish to make of Jonathan Ben Uziel's account of Eldad and Medad's prophecy, is to establish the fact, that the latter prophecies of those two prophets relate to king Messiah's kingdom, or to the Millennium, and to the resurrection of the just, at its commencement, and will as surely be fulfilled in their time, as were their prophecies respecting the exaltation of Joshua, and of the quails which became a stumbling block to Israel.

We will now bring forward the testimony of another Jewish Rabbin, by whom we shall prove that the Millennium was expected by the Jewish Church.

This Rabbin's name is Eliezer, the son of R. Jose, of Galilee, and his remarks are found in a Sanhedrim folio book, in which a question is found proposed, saying, how many are the days of the Messiah? The answer is—There is, in the house of Elias, a tradition *(and Paul says to Timothy, Keep the traditions)* that the righteous whom the holy blessed God shall raise from the dead, shall not return again to dust but for the space of a THOUSAND YEARS, in which the holy blessed God shall renew the world. A plain intimation this, that the waters which Ezekiel saw in his vision shall not only heal all nations of their depraved natures, who are alive at the commencement of the Millennium, but that also the world shall be renewed, i. e. shall be delivered from all *natural* and *moral* evil, as it respects the saints during the thousand years of the

days of the Messiah. But when all Israel shall arise, their tradition goes on to say, that they shall have wings like the wings of eagles, and shall fly above the waters.

This view of the Targum, respecting all Israel, who shall arise from the dead, and are to be capacitated with wings, and shall fly above the waters, is to be understood of their belief in the resurrection of the righteous, to which St. Paul agrees, when he says to the Thess. iv. 16. "*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.*"

But they shall not return again to dust, but for the space of a thousand years; not that the Targum means that when the thousand years are finished they shall again return to dust, but that during that thousand years the earth shall be *renewed* to its *original* blessedness, and its inhabitants to *original holiness.*

Indeed many of the prophets bear their testimony, some in a greater, and some in a less degree, to the same expectation.

Thus we see Moses recording, from the very mouth of the holy blessed God, "*But as truly as I live, all the earth shall be filled with the glory of the Lord.*"—Num xiv. 21.

How plainly does this signify, that, in the view of Him who sees all things at a glance, a time should come, when a disordered earth should be filled with the healing healthful glory of the Lord.

David, the sweet Psalmist king, seems frequently to anticipate the final universality of the Messiah's king-

dom on the earth. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalms ii. 8.

"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king."—Psalms xlviii. 2.

"Then shall the earth yield her increase, and God, even our God, shall bless us: God shall bless us, and all the ends of the earth shall fear him."—Psalms lxvii. 6, 7.

"Yea, all kings shall fall down before him: all nations shall serve him."—Psalms lxxii. 11.

"And blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen, and amen."—Psalms lxxii. 19.

To Isaiah the prophet, the Lord has spoken plainly of the kingdom of his son. Many places in the book of his prophecy, declare that his government shall be from the rivers to the ends of the earth, and that all souls then on the earth shall come to have a saving knowledge of his grace.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above all hills, and all nations shall flow unto it."—Isa. ii. 2. From which nothing can be clearer, than that a time must arrive, as the zenith of what the Saviour began to do (when he made to the woman her first promise, that her seed should bruise the serpent's head, this shall be done,) *when* Satan shall be shut up in the bottomless pit, and a knowledge of the Lord conse-

quently shall cover the earth, as the waters cover the face of the sea. At that time they shall have "*beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.*" This then is the expectation of Isaiah, and should be the firm and certain expectation of all saints, who shall not then be disappointed; for then "*Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. Thy people also, shall be all righteous; they shall inherit the land for ever. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.*"—Isa. lx. 18, 21, 22.

By the spirit of inspiration, the prophet Jeremiah looked beyond the sorrows of his countrymen, to whom was committed the oracles of truth, the first testament, and after whose name all saints are called Israelites, not because they are descended from the lineage of Abraham, but because they are the household of faith.

The prophet, therefore, looks through the long vista of ages, to the time when Jerusalem, spirtual Jerusalem, Mount Zion, shall be built in the tops of the mountains, and all nations shall flow to it, which shall no like the temple, its glorious type, "be plucked up, nor thrown down any more forever."—Jer. xxxi. 40. "Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul

shall be as a watered garden, and they shall not sorrow any more at all."—Jer. xxxi. 12.

The Jews, nor their country, nor yet their city, for glory and strength excelling all others, have ever yet arrived to any such state of happiness as spoken of above, by the prophet Jeremiah; it is therefore undoubtedly spoken of the times of the Millennium, when Jerusalem, in the spiritual sense, shall be built, and is called the New Jerusalem, which cannot be pulled down or overthrown, nor its inhabitants sorrow any more at all, strongly intimating that its citizens shall not suffer either from natural or moral evil, any more, as they formerly had, in the days of probation.

The prophet Daniel is declared, in the scriptures, to be a man greatly beloved of heaven; this was said to him by the angel Gabriel, at a time when he prayed and made his confession to God. And because he was beloved of the Most High, he was pleased to make known to him, in a vision of his sleep, the times which should pass over the nations of the globe, and also over the saints, how they must suffer from the tyranny of the beasts which he saw arise out of the sea, and strove together, which has actually come to pass in the several eras of time. But beyond all these, he saw a more glorious vision, which cannot be understood otherwise than of the Millennium. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should

serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever; even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."—Dan.vii. 13, 14, 18, 27.

It is evident that this kingdom shall be on the earth in the latter days, (which are even at the door) because in the last quoted verse, are the words, "*under the whole heaven,*" and therefore, is qualified as belonging to the earth.

From what has been advanced on the preceding pages of the second division, I feel justified in believing, that the ancient Jewish Church did expect, that when the Messiah should come, he would finally involve the whole earth in his kingdom, and that peace and great glory should be the concomitants of his reign for one thousand years. But why the idea should obtain of so definite a term of years, in the early age of the Church, is deeply interesting; but we see the same doctrine taught by the holy St. John, who wrote as he received it from the angel of Jesus Christ.

I shall next proceed to prove, under the same division, that the Christian Church have ever taught the expectation of a Millennium.

St John, the Revelator, speaks of that great day, as a day in which Christ shall come to be admired of his saints, who shall then take the kingdom, and possess it for ever.

In order to prove that the Christian Churches, in the days of St. John, believed that a Millennium should come in the latter days, I have only to transcribe the seven first verses of the 20th Chapter of Revelation, which I proceed to do.

Verse 1st.—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

Verse 2d.—"And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years.

Verse 3d.—"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed for a little season.

Verse 4th.—"And I saw thrones, and they that sat upon them; and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Verse 5th.—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Who can speak plainer than St. John does in those two last quoted verses? stating, explicitly, that between the resurrection of the righteous dead, and the resurrection of the wicked dead, shall be a lapse of a thou-

sand years, which is the Millennium contended for in these pages.

Verse 6th.—"Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

Verse 7th.—"*And when the thousand years are expired, satan shall be loosed out of his prison.*"

It is thought that these scriptures show, as clearly and as definitely as can be desired, that the primitive Church did expect the Millennium.

Six times in the course of seven verses, has the Evangelist, in the most plain and emphatic manner, declared that a certain thousand years shall come, when the great Shepherd of the sheep shall walk in their midst, and that his spiritual presence shall be with them a thousand years. This, therefore, is the Millennium which is to come.

"This doctrine of the reign of the saints after the destruction of Antichrist, was the opinion of the whole orthodox Christian Church in the age immediately following the death of St. John, when Polycarp, and many of St. John's disciples, were yet living, as is expressly stated by Justin Martyr; and is a testimony of sufficient strength to convince any who rely at all on the authority of antiquity, that this doctrine was believed by the primitive Church, who unquestionably founded it upon Rev. xx. from the 1st verse to the 7th, inclusive."—*Second Advent, page* 503.

The Christian Churches have, in succeeding ages, held the doctrine; many able theologians and fathers

have maintained the opinion; and at the present time the expectation pervades Christendom; and every individual bosom possessing any share of scripture knowledge, and regarding it as *truth*, expects the promised Millennium.

The heathen also, of many countries, anciently entertained opinions equivalent to this, who were doubtless indebted to the Patriarchs and Prophets from Noah and downward, for their ideas, though vastly adulterated with their own fancies by some of them.

A description of the changes which await the earth, are very clearly hinted at by Plato. In the end, he states, the world shall be plunged into an eternal abyss of confusion, but God, he says, will again appear, and resume the reins of the empire, and restore order. Is not the new creation here hinted at, though obscurely, by this great philosopher? See Rev. xxi. 5. "Behold I make all things new."

Virgil has expressed an opinion, which, in the aggregate, agrees with the opinion of this book as it respects the Millennium. He says, A child of a superior order is soon to descend from heaven to earth; and at his birth the iron age will cease, and the golden age be restored; crimes will be banished, and the world shall be delivered from all its fears, and become fruitful as at first, and produce every thing every where.

Seneca declares a sentiment, which seems to favour the opinion, that before the Millennium, (as contended in this work) all sinners shall be destroyed, to prepare its way. He says, "Haste and come, last and great day, when the heavens shall fall into confusion, and

their ruins crush the impious set of men, so that a better race may arise; such as they were heretofore, when Saturn reigned over the beginning of the world." Here is a hint at the state in which our first parents existed, before they fell by sin, and were banished from Eden.

The Chinese ancient books have an account, that an extraordinary person, called by them the *Saint, or second person in the trinity*, is to reign, and in his kingdom he will not allow any wicked men to be there, but they must be banished into the dark abodes of beasts and monsters, leaving none to be the subjects of his kingdom but heavenly and upright people.

Plutarch says, that the Persian Magi hold, that there will come a time when *Arimanius*, the evil spirit, or satan, will be banished from the earth, when it shall, therefore, become beautiful, when men shall be happy and their abodes become transparent, and shall all have the same life, language and government. Thus it is plain, that from very early ages, the expectation prevailed, that a better state of things was finally to succeed this bad state, so acknowledged to be by all. Yes, even Infidels.

Having shown that the Prophets, the Jewish Rabbins and Doctors, the ancient Christian Church and fathers, and even the very heathen, have expected the Millennium, I now proceed to exhibit the signs of the times which went before the flood, and before the coming of Christ, and also the signs of our own times, which denote the Millennium nigh its commencement.

THIRD DIVISION.

Our next endeavour shall be, to give a view of the signs of the times which preceded the great deluge and the birth of Christ—and an account of Herod the great, who put to death the infants of Jerusalem. Also, a minute description of the Ark, and the animals saved in it—proving it amply sufficient to contain all the Scriptures state it did.

Before the whelming flood, when Enoch liv'd,
God signifi'd by *signs*, his spirit griev'd—
So from his glorious Heav'n where now he reigns,
He show'd the coming Christ by mystic signs.

THE reason why a view of those times are presented to the reader, is to prepare the mind for a view of the signs of our *own* times, which signify the Millennium nigh its coming.

The signs of the times, which were eminently calculated to arouse the antediluvians to the expectation of severe judgments, to be poured out upon them, was, in the *first place*, their own great wickedness, corruption and violence. Of these things they were reproved and threatened by Enoch, the first prophet, who was the seventh from Adam, and was translated from earth to heaven by the miraculous power of God. We have in St. Jude, an account of his manner of reproof, which strongly indicates that those times were highly fraught with fearful forebodings, that great wrath was in waiting for those abominable nations who had so thoroughly corrupted their ways in the earth.

The manner in which he communicated his reproofs of their doings, was, no doubt, at their public assemblies of riot, confusion and idolatrous worship; where he, in some commanding situation, harangued and *fore-warned* them of impending judgments, and said, "*The Lord cometh with ten thousand of his saints, to execute judgment upon all, for their ungodly speeches, which they have spoken against Him:*" namely, *against the Lord God of Adam.* For there is scarcely a doubt, but they constantly reproached and reviled his name, for what they might erroniously esteem severe in his conduct toward Adam and Eve, because he drove them out from Eden, for their sin.

The local situation of Eden, was, most certainly, well known to the antediluvians, for they must have frequently conversed with their great progenitor, Adam, concerning it, who had informed them of its delights; which might have inflamed them with a spirit of covetousness to possess it again; but this being impossible, they raged against the Lord, and spake injurious words against him on that account.

Of their works, therefore, the holy Enoch reproved them, and perhaps told them, that if God had so severely judged Adam, they might not expect to escape some signal punishment.

At which rebukes they were, unquestionably, enraged, and no doubt proceeded to lay violent hands upon him, to take away his life; but in the midst of their fury, God caught him up from their sight.

He was a man in the prime of life, being three hundred and sixty-five years old when he was translated;

but had walked with God three hundred years, consequently, was *born again* at the age of sixty-five.

This holy man, who had been among them a preacher of righteousness, as Noah was, in after years, was no doubt translated in open sight, as was Elijah, near the fords of Jordan.

This circumstance should therefore have been received of them, as an evident *sign*, that God sanctioned Enoch, and consequently condemned them.

But what avails the *signs* of Heaven with the ungodly—the translation of Enoch should have been to them as a voice from the ETERNAL, informing them that they were in imminent danger, since God had so suddenly and miraculously removed that good man from among them.

Not many years after the translation of Enoch, there was given to the antediluvians another *sign* from Heaven, which was the preaching of Noah, who declared to them that God had determined to *destroy* the earth by *water;* for God had said to Noah, "*The end of all flesh is come before me, for the earth is filled with violence; and, behold, I will destroy them with the earth.*"

This surely was a novel doctrine, which was by no means worthy of the attention of the wise ones of that day, who, probably, began to philosophize upon the subject, and to say, how can this thing be, since the waters every where cleave to the lower parts of the earth, and cannot, therefore, climb the hills, and from thence overflow the globe.

Neither is there water sufficient in the clouds of hea-

ven, if every drop were drained, to flood a globe like this: they were not willing to suppose, that God, who out of nothing made the globe with all its seas, could as easily create an *addition* of water, sufficient to drown the world.

And again, why should he do so? they might say; surely we have done nothing to offend him—he is far from us, and cares not what we do—it is beneath the notice of a God. But if he does, how can he find fault? are we not as he would have us? did he not create us? we have done only as we listed, and acted in accordance with the passions he implanted in us himself—therefore, he must be pleased, instead of being offended with us, when we live as we list.

There are many of the same sect at the present day, who do not wish to confess that they are fallen from original innocence, who will, if they continue in that fatal error, fall into, not a flood of water, but of fire, according to the Scriptures.

Therefore, Noah and his preaching were rejected, who no doubt, notwithstanding, took all opportunities to reform them, and to bring them to repentance, as Enoch had done before him, but without success.

The people of that age, are they to whom Christ preached by Noah, in spirit, while they were in prison; which prison is to be understood as relating to the fact, that they were under condemnation; for God had said, "*The end of all flesh is come before me.*" And the one hundred and twenty years in which Noah was building the Ark, is to be considered only as a respite of their lives from immediate death; therefore, during this time,

they are spoken of as prisoners, or spirits in prison, and under the divine arrest. This idea is beautifully corroborated in Genesis, where it is written "*My spirit shall not always strive with man, for as much as he is flesh, yet his days shall be an hundred and twenty years.*"—Gen. vi. 3, in which Christ, by his spirit, in Noah preached repentence to those nations, precisely as Christ, by his spirit, preaches to the people by his ministers at the present day.

The strange news, concerning a man, whose name was Noah, had probably spread far and near, that he was, in fact, building a large vessel upon dry land, to save himself and family from drowning, excited, no doubt, a general curiosity to visit so strange a person, and to see his vessel, and to converse with him about it, and to ridicule his work of needless precaution.

Upon this principle, it is reasonable to suppose, that immense assemblies, from time to time, visited him during the one hundred and twenty years, at which opportunities this great preacher of righteousness endeavoured to convince them of their sins, and assured them that he was not building this vast vessel but at the express command of God, for the saving of his house and every species of beasts, that the earth should not be desolated when the flood should be dried up.

In this way, therefore, they were all warned of their danger, for God is just, and gives to every soul time and opportunity, according to his day and ability, to secure a place at his right hand.

But suppose the antideluvians had all repented, or a half of them only, at the preaching of Noah, then

God would not have drowned the world, but would have saved them from that destruction, as he did the great city of Nineveh, when they repented at the preaching of Jonah, though he had said, in an unqualified manner, "*Yet forty days and Nineveh shall be overthrown:*" the threatenings and promises of God, relating to men, are always to be understood as *conditional*, while man is a *probationer*.

But the building of the Ark continued to progress, and the time drew nigh when the prophecies of this singular character were to be fulfilled, to his honour and everlasting renown; or to fall to the ground, to his great shame and confusion.

No doubt, he had suffered abundance of ridicule, for his strange preaching and his stranger work, and perhaps, added to that, persecution, for they of his generation were a violent race of rebels against God; and had not his special providence protected the Ark, it is very probable they would have burned it, as often as Noah, with all his power, could have built it.

The Ark at length was finished, and six days were allowed to Noah and his family to remove into it, and to bring the several kinds of animals, and put them in their places, and to store away food for man and beast, for on the seventh, God would pour out his rains from Heaven, for God had said, "*Yet seven days, and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth.*"—Gen. vii. 3.

How wonderful a sign was this—the huge vehicle

stood finished in their sight, when from the hills and fields came all beasts with fowls, by sevens and by pairs, male and female, voluntarily to the Ark, and went in last of all, Noah and his family went in, and God, by his invisible hand, shut and fastened the door!

Perhaps at this juncture, there were gathered together immense multitudes, to see the strange spectacle of a man's shutting himself up on dry land, to keep from drowning.

But while they mocking and wondering stood, to see from whence a flood should come, far in the south black clouds began to rise and scud along the heavens in frightful haste.

From the north, and from every point of the four winds, it was evident a dreadful storm was gathering unusual thunders began to rive the heavens, and terrifying lightnings to flash around; anon, the rains began to pour, the earth to tremble, the sea to spout its waters in tall cataracts to the stormy skies, through the opening fissures of regions sinking to the depths beneath.

But it is probable, the millions of those countries thought this storm of no long continuance, but would be soon assuaged, as other storms had always been. But after several days of continual storm, and anxious expectation that the rain would cease, their hopes began to fail them, and horrors, instead of hope, possessed their souls, lest the fatal prophecy of the venerable Noah was indeed fulfilling. But there stood the steadfast Ark in its place—the waters already risen and involved its keel—every where the flood increased

with hastening fury—the vallies, it was evident, were fast filling—from the hills, whole rivers began to pour, bearing the earth, in many places, with trees and all their load, with roaring fury, to the vales beneath. Now, terrors began to seize their unbelieving souls, and fearful forebodings to shake their self-begotten confidence, while they fled from their houses, or their tents, in all the country where they dwelt, to the nearest hills or mountains. But still the flood pursued, and in awful haste climbed up their sides, enveloping the tallest trees beneath in a deep of dreary waters. As far as the eye could reach, nothing but one extended inundation could be seen: houses, with all the works of man, lay floating on its rippling tide, with beasts of every kind struggling in the waves with mighty death.

Far from the former haunts of man, on the mountains' rough and rugged sides, were seen crowds of men, with feeble women and children, climbing up, disputing as they scrambled through the tangled woods; whole droves of fleeing beasts, that bit and tore them as they fled, each aiming at the highest point of land, to save the precious life.

Oh, what a sight was this to pitying angels, and to suffering men, that while they climbed, the weaker fell behind, worn down with the descending storm, they fall and roll downward to the black waves beneath, or sit in dead despair, till the unpitying flood engulfs them in its foam. But here, there is none should doubt, though mercy was denied the body, yet to the soul that sweetest balm was given, to all that mercy

sought, and bewailed their sins. But soon the highest hills were sunk beneath the flood; the race of man was extinct, except the eight who now outrode the prevailing waters, safe in the wondrous ark, the labour of more than a hundred years, and perhaps of more than a hundred men; a history of which we shall now give. *See Clarke's Commentary.*

When God said to Noah, make thee an Ark of gopher wood. And this is the fashion which thou shalt make it of. The length of the Ark shall be three hundred cubits, which is five hundred and forty-seven feet: let it be remembered that the ancient *cubit* was nearly twenty-two inches, which was ascertained by Mr. Greaves, who travelled into Greece, Palestine and Egypt, in order to be able to ascertain the weights monies and measures of antiquity.

Its length, therefore, was five hundred and forty seven feet. The breadth of it fifty cubits, which is ninety-one feet two inches. And the height of it thirty cubits, which is fifty-four feet eight inches.

It is plain enough, therefore, that this vast vessel was amply large to contain all beasts and men, said to have been in it; and also, to contain food for them in abundance for more than twelve months.

Dr. *Arbuthnot* computes this vessel at eighty-one thousand and sixty-two tons burthen.*

A history of the Ark, as given in the Scriptures, of its containing every thing of all flesh, two of every sort, and food sufficient for their subsistence for a year, has been made an objection to the truth of the Mosaic history.—Gen. vi. 19. But to obviate this objection,

* Which is equal to a *fleet* of 81 ships of one thousand tons burden each.

perhaps I cannot do better than to introduce, in this place, the following observations on the subject.

At the first view, the number of animals may appear so immense, that no place but the forest could be thought large enough to contain them. If, however, we come to a close calculation, the number of the different kinds of animals will be found much less than is generally imagined.

Naturalists have divided the whole system of zoology into *classes* and orders, containing *genera* and *species*.

There are six classes thus denominated. 1. Mammalia. 2. Aves. 3. Amphibia. 4. Pices. 5. Insectæ; and 6. Vermes. With the three last of these, viz. fishes, insects and worms, the question can have nothing to do.

The first class, Mammalia, or animals with teats, contain seven orders, and only forty-three genera, if we except the seventh order, i. e. all the whale kind, which certainly need not come into this account. The different species in this class amount (the whale kind excluded) to five hundred and forty-three.

The second class, Aves, or birds, contains six orders, and only seventy-four genera, if we exclude the third order, Anseres, or web-footed fowls, all of which could very well live in the water. The different species in this class, the Anseres excepted, amount to two thousand three hundred and seventy-two.

The third, Amphibia, are only two orders, reptiles and serpents. These comprehend only ten genera, and three hundred and sixty-six species; but of reptiles, many could live in the water, such as the tortoise,

frog, &c. Of the former, there are thirty-three species; of the latter seventy.

The whole of these, therefore, of such as were saved in the Ark, would occupy but little room in that huge vessel: a small portion of earth, in the hold, would be quite sufficient for their accommodation.

Bishop Wilkins, who has written largely, and with his usual accuracy on this subject, supposes that quadrupeds do not amount to one hundred different kinds, nor birds which could not live in the water, to two hundred. Of quadrupeds, he shows that only seventy-two species needed a place in the Ark, and the birds he divides into nine classes, including in the whole one hundred and ninety-five kinds, from which all the web-footed should be deducted, as these could live in the water. He computes all the carniverous animals equivalent, as to the bulk of their bodies and food, to twenty-seven wolves; and all the rest to one hundred and eighty oxen. For the former he allows one thousand eight hundred and twenty-five sheep for their annual consumption; and for the latter, one hundred and nine thousand five hundred cubits of hay. These animals and their food will be easily contained in the two first stories, and much room to spare. As to the third story, no person can doubt of its being sufficient for the fowls, and Noah, with his family. One sheep a day, he judges will be sufficient for six wolves; and one square cubit of hay, which contains forty-one pounds, as ordinarily pressed in our ricks, will be amply sufficient for one ox a day.

When the quantity of *room* which animals and their

food required for one year, is compared with the capacity of the Ark, we should be led to conclude, with the learned Bishop, that of the two it is more difficult to assign a number and bulk of necessary things to answer the capacity of the Ark, than to find sufficient room for the several species of animals and food already known to have been there. But there is no doubt there was more than sufficient room, which conduced to health by a free circulation of air through the several apartments of the Ark. The most expert mathematicians of the day, and the Bishop was one of the first in Europe, could not assign the proportion of a vessel better accommodated to the purpose, than is here done.

The capacity of the Ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its divine authority. Since in those rude ages, men being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that had the Ark been contrived by *human* invention, it would have been made according to the will and apprehensions which arise from a confused and general view of things, and is probable would have been made as much too big as it has been represented too little.

Having now passed through my views of the *signs* of the *times* which went before the flood, I shall next attempt an exhibition of the *signs* of the *times* preceding the advent of the Messiah, with which will be found many strong intimations of the Millennium to come in the latter days.

I conceive that this field of research is more abundantly supplied with *prophecies*, *forerunners* and *signs* than the other; and therefore, shall only notice some of the most obvious, relating to my purpose. All the prophecies of the Messiah, and all the *supernutural* appearances of angels, previous to his coming in the flesh, should be considered as the *signs* of the *times*, denoting that he was making haste and would not tarry.

Our first instance of the appearance of Christ in the likeness of the human form, is that of his sociable conversation with Abraham, in company with two of his angels, under the oak trees of Abraham's grove at Mamre. "*And the Lord appeared unto him in the plains of Mamre, as he sat in the tent door in the heat of the day.*"

But Abraham knew not that it was the second person in the Trinity, for he was in the likeness of a man; therefore, as soon as he saw the approach of these strangers, arose and made them welcome to his lowly tent. Therefore, he said to the men, "*Let a little water I pray you be fetched, and wash your feet, and rest yourselves under the tree.*"—Gen. xviii. 4. But they had not been long there before he found that his guests were from heaven, and that one of them was the very same who had appeared to him before. See Gen. xvii. 1. "*And when Abraham was ninety-nine years old, the Lord appeared to Abraham, and said, I am the Almighty God; walk before me and be thou perfect.*" 3d. verse.—"*And Abraham fell on his face, and God talked with him.*"

It is very likely he discovered him first in the affair

of Sarah, when he asked him "Where is Sarah, thy wife?" and added, "I will certainly return unto thee according to the time of life; and lo! Sarah thy wife shall have a son." Then he knew it was the Lord, for he had talked with him upon the same subject before, when he fell on his face and laughed, and said in his heart, "Shall a child be born unto him that is an hundred years old, in whom all the families of the earth shall be blessed?"*

Here, then, is a remarkable forerunner of the Messiah who should come of the lineage of Abraham, Isaac and Jacob; which to the Jews, in after ages, was a sure *sign*, that king Messiah was to arise out of their nation. And to a Christian, his appearance to Abraham may be an early token that his delight was with the sons of men, who at that time, in the human form, stood on the plains of Mamre, as in after ages on the hill of Calvary.

The Patriarch Jacob also saw him and wrestled with him all night; and Jacob called the place Peniel, or the face of God; for he said, "I have seen God face to face, and my life is preserved."

* "In whom *all* the *families* of the earth *shall be* blessed." Would it be putting a forced meaning upon the above promise, if we consider it as relating, *finally*, to the universal knowledge and effects of the Gospel on the earth, in the days of the Millennium? If it does not, why then is the *blessedness* of the promise put in the future? We know very well, that Jesus Christ is the *true light*, that lighteth every man who is born into the world, and that this light *had* gone into effect *long before* that promise to Abraham, and in *this* sense, not only *all* the *families* of the earth *are* blessed, but all individuals also. It would seem, therefore, to extend with a *peculiar* reference to the time, when *all* the families, then on the earth, shall be blessed, at one and the same time, with a *definite knowledge* of Christ, which was never yet the fact.

And Moses, at Mount Horeb, saw him; for their appeared to him in the wilderness of Mount Sinai the angel of the Lord, in a flame of fire, in a bush; and when Moses saw it he drew near, and the voice of the Lord came unto him, saying, "I am the God of thy fathers." This was he who was with the Church in the wilderness, who was called a *rock*, and St. Paul says that *rock* was Christ. See I. Cor. x. 4.

At another time, Moses, with many of the elders of Israel, went up into the mount and saw the God of Israel; "and there was under his feet as it were a paved work of sapphire stone, and as it were, the body of heaven in his clearness."

Let no one stumble at this, although it is written in the Scriptures, that no man ever saw God and lived; for it is not possible for mortal eyes to behold him, and perhaps it is to be doubted whether even angels ever saw him as he is, and was from eternity: but they have seen him only through some medium which he has assumed, and thus descended to be seen of angels, as he has descended still lower in the form of man to be seen of men.

Joshua, the successor of Moses, saw him when he was by the river Jericho. "*And he lifted up his eyes and looked, and behold there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him: Art thou for us, or for our adversaries? And he said nay, but as Captain of the host of the Lord am I come. And Joshua fell on his face to the earth and did worship, and said unto him, what saith my Lord unto his servant.*"

This was the Captain of the armies of Israel, who was with them for their salvation; and is it not written of Christ that he is the Captain of our salvation, the good shepherd of the sheep, and head of all principality and power?

Again he appeared the same mysterious angel, who is again and again called Jehovah, and sat under an oak in Ophra, and appeared to Gideon and said, "*The Lord is with thee, and thou shalt smite the Midianites as one man; and the Lord looked upon him and said, Go in this thy might, have I not sent thee?*"

Some years after, he again appeared to the wife of Manoah, the mother of Sampson, and promised her a son; but Manoah not being present at the time, prayed that he would come again. God heard his prayer, and the angel again visited them, at which time Manoah asked his name, not knowing that he was an angel, but probably thinking him a prophet; but the answer was, "*Why askest thou after my name, seeing it is a secret;*" as if he fain would say, I am not yet called Jesus the Christ. But Manoah being directed to offer a sacrifice to God upon the rock which was at hand, at which it is written, the angel did wonderously, and ascended in the flame of the burnt sacrifice, for it was the angel Jehovah.

Many wonderful manifestations had David, Solomon and Elijah, especially the latter, in the cave of the mountain, when the Lord passed by in an earthquake, and in a strong and mighty wind, which brake in pieces the rocks before the Lord, and in a fire, and next a still small voice, at the sound of which Elijah cover-

ed his face in his mantle, for then he knew it was the Lord.

St. John informs us that Isaiah saw Christ's glory and spake of him. "*I saw the Lord*, says he, *sitting upon his throne, high and lifted up; his train filled the temple. The seraphim covering their faces with their wings, and cried one to another, saying, Holy, Holy, Holy is the Lord of Hosts.*"

Thus far we see, that from Abraham as well as before his time, until that very remarkable view of Isaiah, there were many signs of his coming. But we will now pass over subsequent ages, and come nigher to the time when he who was and is the desire of nations, the great antetype of all the old testament types, sacrifices and *signs*, was to be disclosed to human view in Bethlehem of Judea.

The signs of those times, it appears were very closely observed by the wise men of the east. They no doubt were Jews, or men who possessed a knowledge of Jewish tradition, or else had the Jewish Scriptures, though living a great distance east of Jerusalem.

The fact that Isaiah had foretold the miraculous birth of the Messiah, who should be the offspring of a virgin, and that his name would be called Immanuel, was known to them, and also the information of the angel to Daniel, the prophet, which was given him when he so fervently prayed that God would again restore the captive Jews to their country and beloved city; and it is probable that he at that time also prayed, that the Messiah might then appear for their relief and emancipation from captivity.

But to this prayer the angel Gabriel seems to reply, by saying, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."—Dan. ix. 24. Which informs, in the most emphatic manner, that the Messiah would not come sooner than seventy weeks, or four hundred and ninety years, reckoning each week to be seven years, which was the fact.

Relative to this verse, Dr. Clark states that the seventy weeks here mentioned amount to four hundred and ninety years, and are divided into three distinct periods.

First period embraces from the going forth of the commandment to rebuild Jerusalem, which commandment was issued by *Artaxerxes Longimanus*, and given to Ezra, the prophet, and comprehends seven weeks, or forty-nine years, till Jerusalem was repaired, her sacred constitutions and civil establishments again brought into effect by Ezra and Nehemiah.

Second period consists of sixty-two weeks, or four hundred and thirty-four years, and extends from the above mentioned repairs of Jerusalem, till the commencement of the preaching of John the Baptist, which was probably several years before Christ entered on his public ministry.

Third period embraces one week, or seven years, and comprehends all that time in which the Messiah was to confirm the covenant with many, and extends

from the commencement of John the Baptist's preaching till the out-pouring of the holy Ghost on the day of Pentecost, which three periods will make seventy weeks, or 490 years.

The propriety of adapting the last week, or seven years, to John the Baptist's preaching, appears from the words of Christ, who says, "*The Law was until John:* with John's ministry and his own, till Pentecost, the new and better covenant was confirmed, which is the last of the seventy weeks, and was fulfilled to the letter.

And that these years were nearly accomplished was undoubtedly known to those Eastern Magi, or wise men, and the place foretold by the prophets of his birth was a subject to which they were no strangers, else why should they seek him at Jerusalem.

And while they were in the way to that City, a meteor or star appeared in the air, not very high from the earth. The appearance of this star, was to those wise men a very joyful coincidence, for it is likely they might then recollect that it was said by Balaam, "*I shall see him but not now, I shall behold him but not nigh; there shall come a star out of Jacob, and a sceptre shall arise out of Israel.*"—Num. xxiv. 17. This star, therefore, might be thought a symbol of the true star that was to arise out of Jacob. As soon, therefore, as they had come to the city, they inquired for Him who was born king of the Jews, and added, for we have seen his star. Although they were certain that this was the country where he must be born, yet the particular place was to them an object of in-

quiry; but of this they could not be informed; for when Herod, at their instigation, had assembled the Sanhedrin to inquire for himself, where this king should be born, they could only tell him, in Bethlehem of Judea, for thus it is written by the prophet: "*And thou, Bethlehem, in the land of Judea, art not the leas among the princes; for out of thee shall come a Governor that shall rule my people Israel.*"—Math. ii. 6 Herod, therefore, as soon as he had finished the inquiry, dismissed the Sanhedrin, and privately said to these wise men, "As soon as ye find the young child bring me word that I may worship him."

These wise men having obtained information where that section of the country called Bethlehem was situated, went from the presence of Herod, to seek in that place the particular dwelling of his parents, or house of his abode, which was about six miles from Jerusalem. And while musing and conversing upon the prophecies and signs of his birth, saw suddenly and not very high from the earth, the same meteoric star, which they had seen in the way when coming to Jerusalem. At which sight they greatly rejoiced, and followed its course until it came and stood over the place and humble dwelling of God manifest in the flesh. There is scarcely a doubt but this bright luminous meteor, after standing over the place where the child lay, came and encompassed the head of the infant; else how should these wise men know certainly that this was the very child, the subject of prophesy, and was born a king, to whom they presented gifts. The fact that the Saviour was always represented with a glory

about his head by the ancient painters, is a corroborative proof that the meteor did rest upon his brow at that time.

But the wise men, after they had bestowed their gifts, and bowed and worshipped their Maker in the person of this child, returned to their country another way, which is supposed to be in the kingdom or country of the Sabeans or Saba, and also Arabia Felix, who are supposed to be the descendants of Abraham, by his wife Keturah, who received their portion of their father, and departed for a country lying east from Abraham. See Gen. xxv. 6. "But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived eastward in the east country."

Perhaps in this place, though it be a digression from our subject, it would not be unacceptable to the curious, if I give an account of Herod the great, whose son beheaded John the Baptist.

Herod the great, the son of Antipater, reigned thirty-seven years in Judea, reckoning from the time he was created king of that country by the Romans. Our blessed Lord was born in the last year of his reign, and at this time the sceptre had literally departed from Judea, a foreigner being now on the throne. As there are several princes of this name mentioned in the New Testament, it may be well to give a list of them here, together with their genealogy

Herod the great, married ten wives, by whom he had several children. The first was Doris, thought to be an Idumean, whom he married when but a private in-

dividual. By her, he had Antipater, the eldest of al his sons, whom he caused to be executed five days before his own death. Another of his sons was slain when the infants at Bethlehem were destroyed, which caused a certain writer of the day to say, "It is better to be Herod's *hog* than his son." The point *in* this saying, consists in this: that Herod, professing Judaism for his religion, forbade his killing swine, or having any thing to do with their flesh; therefore, his *hog* would have been safe where his son lost his life.

His second wife was Mariamne, daughter of Hircanus, the sole surviving person of the Asmonean, or Maccabean race. Herod put her to death. She was the mother of Alexander and Aristobulous, whom Herod had executed at Selastia, on accusation of having entered into a conspiracy against him. Aristobulous left three children, whom I shall notice hereafter.

His third wife was Mariamne, the daughter of Simon, a person of some note in Jerusalem, whom Herod made high priest, in order to obtain his daughter. She was the mother of Herod Philippus, or Herod Philip, and Salome. Herod, or Philip, married Herodius, mother to Salome, the famous dancer, who demanded the head of John the Baptist.—Mark vi. 22. Salome had been placed, in the will of Herod the great, as second heir after Antipater; but her name was erased, when it was discovered that Mariamne, her mother, was an accomplice in the crimes of Antipater, son of Herod the great.

His fourth wife was Malthake, a Samaritan, whose sons were Archelaus and Philip. The first enjoyed

half of his father's kingdom under the name of tetrarch. He reigned nine years; but being accused and arraigned before the Emperor Augustus, he was banished to Vienna, where he died. This is the Archelaus mentioned in verse 22. His brother Philip married Salome, the famous dancer, the daughter of Herodius. He died without children, and she was afterwards married to Aristobulous.

The fifth wife of Herod the great, was Cleopatra, of Jerusalem. She was the mother of Herod, surnamed Antipas, who married Herodius, the wife of his brother Philip, while he was still living. Being reproved for this act by John the Baptist, he caused him to be imprisoned, and afterwards, to be beheaded, agreeably to the promise he had rashly made to the daughter of his wife Herodius, who had pleased him with her dancing. He attempted to seize the person of Jesus Christ, and to put him to death. It was to this Prince that Pilate sent our Lord.—Luke xiii. 31, 32. He was banished to Lyons, and then to Spain, where both he and his wife Herodius died.

The sixth wife of Herod the great was Palas, by whom he had Phasaelus. His history is in no way connected with the New Testament.

The seventh was named Phædra, the mother of Roxana, who married the son of Pheroras.

The eighth was Elpida, mother of Salome, who married another son of Pheroras. With the names of two other wives of Herod, we are not acquainted, but they are not connected with our history any more than are Pales, Phædra and Elpida, whose names I merely

notice, to avoid the accusation of historical inaccuracy with reference to the Herod family.

Aristobulous, the son of Herod the great, by Mariamne, a descendant of the Asmoneans, left two sons and a daughter, viz. Agrippa, Herod, and Herodius, so famous for her incestuous marriage with Antipas, in the life time of his brother Philip.

Agrippa, otherwise named Herod, who was imprisoned by Tiberius for something he had said against him, was released from prison by Caligula, who made him king of Judea. It was this Prince who put St James to death, and imprisoned Peter, as mentioned in xii. of Acts. He died at Cesarea, in the way mentioned in the Acts, as well as by Josephus. He left a son named Agrippa, who is mentioned below.

Herod, the second son of Aristobulous, was king of Chalcis, and after the death of his brother, obtained permission of the emperor to keep the ornaments belonging to the high priest, and to nominate whom he pleased to that office. He had a son named Aristobulous, to whom Nero gave Armenia the lesser, and who married Salome, the famous dancer, daughter to Herodius.

Agrippa, son of Herod Agrippa, king of Judea, and grandson to Aristobulous and Mariamne; he was at first king of Chalcis, and afterward tetrarch of Galilee, in the room of his uncle Philip. It was before him, his sister Berenice, and Felix, who had married Drusilla, Agrippa's second daughter, that St. Paul pleaded his cause, as mentioned Acts xxvi.

Herodius, the daughter of Mariamne and Aristobu-

lous, is the person of whom we have already spoken, who married successively the two brothers, Philip and Antipas, her uncles, and who occasioned the death of John the Baptist. By her first husband, she had Salome, the dancer, who was married to Philip, tetrarch of the Trachonitis, and son of Herod the great. Salome having had no children by him, she was married to Aristobulous, her cousin-german, son of Herod, king of Chalcis, and brother to Agrippa and Herodius: she had by this husband several children.

This is nearly all that is necessary to be known relative to the race of the Herods, in order to distinguish the particular persons of this family mentioned in the New Testament. *See Dr. Clark.*

But to return. The last sign which I shall notice of the coming of the Messiah, is, that while some shepherds were guarding their flocks, in the country not far from Bethlehem, there appeared, in the night season, just in the heaven above them, a company of celestial beings; their glory, it is probable, was as if a sun had suddenly burst upon the gloom of night and shot his bright light all around them. But the glorious sight was not sooner seen, than music, such as earth cannot afford, swelled its loud and thrilling sounds upon the charmed skies, but mixed with the overwhelming song, was distinctly heard the gladdening news, that in the city of David, Christ the Lord was born, and laid in the manger of a stable. But to their song, around the dreadful throne of God in Heaven, was heard the deep unutterable response of "Glory to God in the highest, peace on earth, good will to-

men." This song the angels sung, then vanished from their sight; but the shepherd's hastened to see if the thing was true, and found him lying in the predicted manger, wrapped in swadling bands, A. M. 4000.

At this time there was a universal peace; for we have the fact of history, that Cæsar Augustus, the Roman Emperor, had shut the temple of Janus, as a token that then there was a universal peace.

> Earth and her powers stood still, and kings with awful eye,
> Sit as if they knew their sovereign Lord was by.—MILTON.

FOURTH DIVISION.

Having now passed through some of the signs which went before the flood, and before the advent of Christ, I shall, therefore, next attempt to show the signs of our own times, which indicate the Millennium not very remote; but must be preceded by an effect of the power of the great God, such as man has not witnessed since the world began.

Roll onward earth, and sparkle in thine orb,
Till the *six* number'd days are quite absorb'd—
Till the great *week* of time, *six* thousand years,
Shall waft us from this soil of groans and tears.
Then multiply ye *signs* of millennial days,
Till earth's in glory rob'd and songs of praise.

It is hoped that the reader is now, in a measure, prepared to view the subject in a more propitious light, having seen that God does afford *signs* and *forerunners* that men should be admonished of the things which he intends to accomplish on the earth. Which signs we now shall bring forward, as being more intimately connected with the present age, and past ages of the Christian Church.

The great success which has marked the progress of the gospel, from its author to the present day, is a sign which may be seen of all people; though its way has been opposed by kings and emperors, and the great ones of the earth; though the depravity of the whole race of men, has lifted up a standard against it, yet has it through seas of blood, oceans of flame, forests

of swords, gulfs and dungeons, a world of deceit and wickedness, urged its gentle way: though enemies more to be dreaded than these, and of a subtlier kind, have assailed the blessed Gospel, yet have they not prevailed. Though a Voltaire has said that he was weary of hearing that twelve men had propagated the Gospel, yet he presumptuously and arrogantly boasted, that he would show to the world that he could destroy the whole alone. But his death was marked with dreadful horrors; his pitiful cryings and cowardly behaviour at that extremity, showed him but poorly qualified to conquer the Son of God, or to put to flight the least of his disciples. Though with him a host of infidels, in every age, have assailed the Gospel with all the powers of their pandæmonian compact, and have poured upon it a flood of scorn and contempt, yet the Gospel shines in all its glory of simplicity and truth.

Although a Constantine thought to add to its strength by his feeble prop of law, because he knew not its nature, yet it stood on its own foundation, gloriously independent.

I would here remark, that the manner of *Constantine's* conversion to Christianity, does not carry with it any convincing proof, that he was regenerated by the grace of God, at that time.

The manner of his conversion was as follows: When *Constantine* the *great* was in *Gaul*, A. D. 312, there appeared in the sky, a little after *noon day*, above the sun, a *splendid luminous cross*, with this inscription on it: "*By this conquer;*" in consequence of which,

he was convinced that if he espoused the Christian cause, he should conquer his enemies, and win the whole empire to himself.

Accordingly, in A. D. 324, he totally defeated *Licinus*, who had shared the empire with him, and became sole emperor, which was the summit of his ambition.—*See Clark, on Daniel.*

Though the Popes of the Roman Church have wrested, from age to age, the salutary words of the Gospel, and have, since the time they became *anti-christian*, supported their doctrines and power, by keeping their adherents in total ignorance the most pitiful, and by coersion the most cruel; yet there has been, and still are millions who dare confess *Him*, in the very face of death, "of whom Moses and the prophets did write."

But the preaching and writings of eminent and holy men, in various nations, from the time of the great reformation in the days of Luther till now, have, by the providence of God, been sapping the foundation of that enormous BOHON UPAS, the *Roman Papal Church* in Italy: and ere long its trunk will fall, and the region where it grows, and has for ages poisoned with its effluvia distant nations, shall be destroyed and not healed, but shall be given to *salt*, the *salt* of eternal burning.

The great means by which God has, and is effecting the emancipation of those who are bound in darkness and ignorance, is by the scriptures of truth being put into the hands of every man. Yet many have been the attempts to suppress this most holy book, but still

it prevails, and will prevail. The union and zeal which is *now* manifest among all the *evangelical* sects, to send this book to all nations, is a notable *sign*, in this our day, that the time is not very far off, when a universal and individual knowledge of the Bible shall be possessed by every bosom.

The monsters, *bigotry* and *prejudice*, are passing away like the shades of night before the rising sun, and a union of energy among the Churches is taking their place, of whom there is forming a vast army, who shall press onward to certain victory. Worldly grandeur and a religious monopoly is not their object: but to send the Scriptures to all nations, tongues and languages, and to instruct the ignorant, are their highest and only aim.

There are, at the present time, three thousand Bible Societies in the world, and all formed within twenty years. The annual income of these is about four millions five hundred thousand dollars, which will naturally increase from year to year. This vast annual sum, *without* any *additional increase*, will amount, in twenty years more, to the immense sum of ninety millions of dollars. It is easy, therefore, to see, that in a hundred years, if God continues to bless this means, there will be put into the hands of all *heathen* nations, the holy Scriptures, the words of life; yes, and it is probable this will be done much sooner than a hundred years.

More than three millions of Bibles have already been distributed among these nations, who are the objects of commiseration, and are read in a hundred and

forty different languages, at the present time. And in addition to this, the Missionaries of all the evangelical Churches, are flying upon the wings of the wind, to the very ends of creation, not to build up sectarianism, but to inform them of the way of life and salvation, in the most simple and easy manner. This is benevolence indeed.

Already the following countries are visited by the angel, whom John saw flying through the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth :—Western Africa, South Africa, African Islands, Mediterranean, Black and Caspian seas, Siberia, China, India beyond the Ganges, and India within the Ganges; Ceylon, Indian Archipelago, Australasia, Asia and Polynesia; South American States, Guiana, West Indies, North American Indians, Labrador and Greenland. In those countries, in 1825, there were 283 stations, 585 Missionaries, 394 native assistants, and 37,919 communicants; all snatched from the gulf of heathenism, by that angel of mercy and light, the Gospel.

Sunday Schools, too, follow in the hallowed train, which gracious and glorious plan strikes at the root of the matter, takes the infant from the parents' *heathen* bosom, and informs the tender mind, and rears it up for God.

The tract societies too, for the distribution of free and candid thoughts upon all sorts of vice, and the easy way of reformation and happiness pointed out, and the horrors which absolutely await the impenitent, in a future life, plainly shown.

The Bible in its free circulation—the Missionary to inforce and explain it—the Sunday Schools and Tract Societies, are the mighty bolts of Heaven, with which he is smiting the nations, and breaking in pieces all the strong holds of Satan—all combinations of wicked men, till all enemies shall be subdued and saved by grace, or destroyed from the earth by judgments from Heaven.

Such then, are the *signs* of our *own* times, which streak the horizon of our world with spiritual light, like the bright lights of the night that illume the northern skies, when the Aurora Borealis flashes there; or such light as the sun affords before his rising, when his beams shoot athwart the Atlantic sea, and tip with gold the Rocky Mountains. Such are the certain tokens, that a brighter sun will soon arise to set no more, till a thousand years of holy rest to the saints shall complete the great week of time.

But we are too apt to let pass the notable signs of Heaven, without bestowing upon them that pious attention they demand. The antediluvians thought nothing of the signs of their times, but were heedless, until the flood came and took them all away.

The signs of the times which went before the birth of Christ, were not sufficiently looked into; otherwise the Jews would have known the Messiah, by the tokens foretold by the prophets.

But let it not be the guilt of this nation, to be blind to the *signs* of the times, nor of the Churches; but to look, expect and pray, for the coming in of the great sabbatical year and jubilee of Heaven, the Millennium.

Was there ever a time when the different sects have been so united as at the present, to promote the same cause. Of them it may *now* be said with great propriety, see how these brethren love one another. Is this not a token that the watchmen shall soon see eye to eye?

Was there ever a time when benevolent combinations of talent, and appropriations of money, (having for their ostensible object, the amelioration of suffering humanity) so pervaded all Christian sects, all refined society, all Christendom, as at the present?—never. Witness the struggles of philanthropy in the Court of St. James, with the powers of avarice, for the emancipation of slaves. Witness the arm of pity in this country, which is bared to the shoulder, to snatch from the bloody lash, and from ignorance the most horrible, the groaning *African*. That arm is the growing energies of the Colonization Societies. Angel of mercy! brood over its being, and say, *be strong!* Tarry not in all the plains of the Northern and *Southern* States, till thou hast whispered in the heart of all slave holders,

> Let all flesh that's *human* from thy grasp be free,
> Nor speak the name of *slave* in North America.
> Then fly thee to the *Isles* of the Atlantic sea,
> There wave thy wand of *love*—ye slaves, be free!
> Then hasten from that clime, O 'tis mercy speaks,
> O'erwhelm the Ottoman power, but save the Greeks.

O, the glory of that day, when *Slavery*, the foulest blot on the politics of men, shall be wiped off; and where the fatal stain was recorded, there write the radient word, *Liberty*.

But the signs of Heaven, that the Millennium is

nigh, may be expected to be multiplied with the passing years; what will not the present growing, though infant ameliorating energies of a gracious philanthropy not effect in a hundred years, and even in fifty, if God continues to bless their efforts? The means now in operation to spread the Gospel, in a short time will effect wonders not yet conceived of, in reference to a preparation for the introduction of the *seventh Chiliad* of the world. The Lord hasten it in his time, the time to cleanse the sanctuary, the time to give to the saints the kingdom, the great jubilee, the Sabbath of creation, the victory of Christ, the time to bind Satan a thousand years, the renewal of the paradistical state, the glory of Messiah's kingdom on earth, which will afford undescribed happiness and assurance for a thousand years.

FIFTH DIVISION,

Will represent the probable state of the incorrigible and wicked part of mankind, just previous to the commencement of the Millennium. In this division will be given an account of *Pagan Rome*, and of Papal Rome, which subjects are hinted at by the Revelator, in his 13th and 17th Chapters.

When Noah built the Ark, in the *first* age,
Men gloried in their crimes and in their rage—
So they in after times, when *Jesus* came,
Were impudent and bold in heathen shame:
Much the same plight the world will *then* be in,
When *Christ* from *Heav'n* shall *come* to end its sin.



It is probable that the most popular idea about the *commencement* of the Millennium, is, that there will be a gradual reformation, from year to year, until the whole of mankind, generally speaking, shall be favourably disposed towards religion; when a general morality shall prevail throughout the world. Such a state as this, is also supposed by many, will be the condition of the world during the Millennium. But if Christ, relative to the Church, in the days of St John, expressed himself as abominating all *luke warm* souls, and threatened to spue them out of his mouth, or cast them down to hell, as I understand it to mean; how, then, in the Millennium, when it is expressly stated that *all* shall be holy, can it be consistent that there then shall be any *mere* moralists to nauseate the bosom of

the millennial Church? Again, if it is at all scriptural to expect there will arrive a time, when the *sanctuary*, which is nothing else but the Church of God on the earth, shall be *cleansed*, then we may calculate from this, as from an *immoveable data*, that all such as are *merely moral only*, shall be cast out at the time of that cleansing. If this shall not be the fact, how is it that Mount Zion is to become finally the joy of all the earth? How is it that this *Zion*, which is the *king's* daughter, is to be *all* glorious *within*, if there shall, in the Millennium, be any sinners at all? The very genius and nature of salvation, commenced by a competent Saviour, contemplates such an effect over his enemies. If such shall *not* be the fact, how then are the *saints* to take the *kingdom*, if a part of the inhabitants, at *that time*, belong to the kingdom of Satan.

But we resume the other idea, which is, that it is not probable the millennial state is to be brought on by the slow advances which *real* piety is supposed will make, so as to overcome all opposition. Far enough from this, it is to be feared, will be the horrible fact.

Man is a *free agent*, and we have no precedent, in the dealings of God with *man*, to fix upon, as *data*, from which to calculate a suspension of that free agency, so that he should become incapacitated thereby, to follow the *will* of his own mind. Hence, we conclude, that such shall not be the fact: therefore, man shall continue to exercise this power, (given) till the final period arrives, when all free agents, who are sinners, shall have that gracious, yet wonderful gift taken away. See Matt. xxv. 28, 30.

Therefore, I perceive no peculiar reason, why the whole world shall *absolutely* become more religious this side the Millennium, than at any period which is past. But that while the Gospel shall pour itself like a river, over all *heathen* countries, and lift them up from their low and degraded state, it is much to be feared, that infidelity will follow hard after, to subvert the gracious designs of the Gospel.

This has been the constant procedure of Satan, the destroyer, ever since the promise to the woman was made, that of her seed a Redeemer should arise. Of this John, (Rev. xii. 12.) had a view, when he cried, *Wo to the inhabitants of the earth, and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time;* who will not cease his opposition till he is shut up in the bottomless pit.—See Rev. xx. 3. Of this spirit, who had passed from a holy and happy nature, to a vile and sinful one, it is said, that when he saw he was cast out in the earth, he persecuted the *woman* who brought forth the man child. This man *child* by some is supposed to mean the Christian Emperors, beginning with Constantine the Great, who espoused the Gospel, and were caught up to God and *his* throne; i. e. caught up to sit on the throne of the Roman Empire, and from thence to rule the nations with a rod of iron: this, say they, the Christian Roman Emperors have done. Others suppose the child to mean Jesus Christ, who would have been devoured by the dragon, Herod, when an infant, but was finally caught up to God and his throne at his resurrection, and from thence rules the

wicked nations with a rod of iron, or signal judgments. But the vile spirit called Satan, soon seduced to his purposes the whole race of man, with but few exceptions, which is evident when we examine the history and end of the nations before the flood.

And afterward, when the race of man was renewed from the family of Noah, the same wicked spirit all along till Christ, by corruptions and abominations among the people, manifested himself to be the enemy of God and his Church in the earth.

He prevailed among the nations to adopt the vile and unnatural service of dumb idols; and animals, with many kinds of reptiles, the sun, moon and stars, and herbs of the field were the objects of their adoration: and mingled with these, in their assemblies, were the abominable rites of of obscenity.

But notwithstanding all the opposition of a combined world, the promised *seed* of the woman, step by step, came on, conquering and to conquer, till he stood, finally, on Mount Calvary and made expiation for sin. Since that time, the modes of attack practiced by Satan, have been extremely various; among the Jews he has ever been malicious and cruel towards this *seed* of the woman; among the heathen he has been the blackness of darkness, confusion and error, that they should not see this seed, who is the desire of all nations; for such is the fact, there has been no nation but in *some way* have looked for a Mediator. Sometimes he has been seen upon the throne of nations with sceptre and crown, as in the person of Constantine the Great, who espoused the Christian cause, from

no other design than to increase his popularity and power, which saved the shedding of much Christian blood at that time. Here, no doubt, was manifest the extreme subtlety of the devil, who, when he saw that the *gospel* of the Son of God was becoming popular, thought it a good expedient, in order to counteract its holy healing influence upon the souls of men, if he could get its support incorporated with the affairs of state, and its ministers recognized among the great ones of the earth; when thus corrupted with ambitious desires of riches and worldly glory, its holy converting designs would be frustrated. Because when once the corruption is fastened on so firm a rock as the secular government, its ministers no longer under the salutary discipline of exposure to persecution, become idle and wicked; consequently, could not teach the truth, and did not hesitate to supply its place with fables. Such is the fatal tendency of privileged orders. Such has been, and is the fact in many countries where the abominable power of a clerical monopoly has obtained; in whose gripe the consciences of men are so firmly holden, that nothing less than the arm of God can break the chain.

A history of which we shall now exhibit as given by Dr. Clark, which will not fail to strike the mind with wonder, when we contemplate this monster in its convolutions, rolling its snaky folds in undescribed postures of horror, and is called a beast rising out of the sea.—Rev. xiii. 1.

Verse 1. *And I stood upon the sand of the sea, and saw a beast rise up out of the sea*] Before we can pro-

ceed in the interpretation of this chapter, it will be highly necessary to ascertain the meaning of the prophetic symbol *beast*, as the want of a proper understanding of this term has probably been one reason why so many discordant hypotheses have been published to the world. In this investigation, it is impossible to resort to a higher authority than Scripture; for the Holy Ghost is His own interpreter. What is, therefore, meant by the term *beast* in any one prophetic vision, the same species of thing must be represented by the term whenever it is used in a similar manner in any other part of the Sacred Oracles. Having, therefore, laid this foundation, the angel's interpretation of the last of Daniel's four beasts need only be produced, an account of which is given in the 7th chapter of this prophet. Daniel being very desirous to "know the truth of the *fourth beast which was diverse from all the others, exceeding dreadful,* and the *ten horns* that were on his head," the angel thus interprets the vision:—"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise," &c. In this Scripture it is plainly declared that the *fourth beast* should be the *fourth kingdom* upon earth; consequently, the *four beasts* seen by Daniel are *four kingdoms:* hence the term *beast* is the prophetic symbol for a *kingdom.*

As to the nature of the kingdom which is represented by the term *beast;* we shall obtain no inconsiderable

light in examining the most proper meaning of the original word *chaiyah*, which signifies what we term a *wild beast;* and is thus used by St. John in the Apocalypse. In this sense, it is fully evident, if a power be represented in the prophetical writings under the notion of *a wild beast*, that the power so represented must partake of the nature of *a wild beast.* Hence an earthly *belligerent* power is evidently designed. And the comparison is peculiarly appropriate; for, as several species of wild beasts carry on perpetual warfare with the animal world; so most governments, influenced by ambition, promote discord and depopulation. And, also, as the carniverous wild beast acquires its strength and magnitude by preying upon the feebler animals: so most earthly monarchies are raised up by the sword, and derive their political consequence from the unsuccessful resistance of the contending nations. The kingdom of God, on the other hand, is represented as "a stone cut out of the mountain without hands;" and is never likened to a *beast*, because it is not raised up by the sword, as all other secular powers are; but sanctifies the persons under its subjection, in which last particular it essentially differs from all other dominations.

This beast is said to *rise up out of the sea*, in which particular it corresponds with the four beasts of Daniel; the *sea* is, therefore, the symbol of a *great multitude of nations*, as has already been proved; and the meaning is, that every mighty empire is raised upon the ruins of a great number of nations, against which it has successfully contended, and incorporated with its

dominions. The *sea*, here, is doubtless the same, against the inhabiters of which a wo was denounced, chap. xii. 12. for St. John was standing *upon the sand of the sea*, when the vision changed from the *woman* and the *dragon* to that recorded in this chapter. It therefore follows that the kingdom or empire here represented by the *beast*, is that which sprung up out of the ruins of the *Western Roman Empire*.

Having seven heads and ten horns, and upon his horns ten crowns—The beast here described is the Latin Empire, which supported the Romish or Latin church; for it has *upon his horns ten crowns; i. e.* is an empire composed of ten distinct monarchies in the interest of the Latin church.—See the *heads and horns*, fully explained in the notes on chapter xvii. 10, 12, 16.

As the phrases *Latin church*, *Latin empire*, &c. are not very generally understood at present, and will occur frequently in the course of the notes on this and the 17th chapter, it will not be improper here to explain them.—During the period from the division of the Roman empire into those of the east and west, till the final dissolution of the western empire; the subjects of both empires were equally known by the name of *Romans*. Soon after this event the people of the west lost almost entirely the name of Romans, and were denominated after their respective kingdoms which were established upon the ruins of the western empire. But as the eastern empire escaped the ruin which fell upon the western; the subjects of the former still retained the name of *Romans*, and called their dominion *the Roman empire;* by which name this mon-

archy was known among them till its final dissolution in 1453, by Mahomed II. the Turkish sultan. But the subjects of the eastern emperor, ever since the time of Charlemagne, or before, (and more particularly in the time of the crusades, and subsequently,) called the western people, or those under the influence of the Romish Church, *Latins;* and their church, *the Latin church.* And the western people, in return, denominated the eastern church *the Greek church*, and the members of it *Greeks.* Hence the division of the Christian church into those of the *Greek* and *Latin.* For a confirmation of what has just been said, the reader may consult the Byzantine writers, where he will find the appellations *Romans* and *Latins*, used in the sense here mentioned in very numerous instances. The members of the Romish church have not been named *Latins* by the Greeks alone: this term is also used in the public instruments drawn up by the general popish councils, as may be instanced in the following words, which is a part of a decree of the council of Basil, dated Sept. 26, 1437, "*copiosissimam subventionem pro unione* GRÆCORUM *cum* LATINIS," a very great convention for the union of the Greeks with the Latins. Even in the very papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV. dated Sept. 17, 1437, where in one place mention is made of "*Ecclesiæ* LATINORUM—*quæsita unio*," the desired union of the church of the Latins: and in another place we read, "*Nec superesse modum alium prosequendi operis tam pii, et servandi* LATINÆ ECCLESIÆ *honoris*," that no means might be

left untried of prosecuting so pious a work, and of preserving the honour of the Latin church.—See Corps Diplomatique, Tom. III. pp. 32, 35. In a bull of the same pontiff, dated Sept. 1439, we have "*Sanctissima* LATINORUM *et* GRÆCORUM *unio*," the most holy union of Greeks with the Latins.—See Bail's Summa Conciliorum, *in loc.* By *the Latin empire* is meant the whole of the powers which support the Latin church.

And upon his heads the name of blasphemy.—This has been variously understood: Jerome and Prosper give it as their opinion that the name of blasphemy consists in the appellation *urbs æterna*, eternal city, applied to Rome; and modern commentators refer it to the idolatrous worship of the Romans and papists. Before we attempt to ascertain the meaning of this passage, it must be first defined what the Holy Spirit means by *a name of blasphemy.* Blasphemy, in Scripture, signifies *impious speaking*, when applied to GOD; and *injurious speaking*, when directed against our *neighbour.* A name of blasphemy is the prostitution of a sacred name to an unholy purpose. This is evident from the 9th verse of the second chapter of the Apocalypse, where God says, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." These wicked men, by calling themselves Jews, blasphemed the name, *i. e.* used it in an injurious sense; for he ONLY *is a Jew who is one inwardly.* Hence the term *Jews* applied to the synagogue of Satan, is *a name of blasphemy, i. e.* a sacred name blasphemed. *A name of blasphemy*, or a blasphemous appellation, is said to be upon all the

seven heads of the beast. To determine what this name is, the meaning of the seven heads in this place must be ascertained. If the reader refer to the notes on chap. xvii. 9, 10, 11. he will find that the heads are explained to have a double meaning, *viz.* that they signify the *seven electorates of the German empire*, and also *seven forms of Latin government*. As this is the first place in which the heads of the beasts are mentioned with any description; it is reasonable to expect that this signification of the heads which is first in order in the angel's interpretation, chap. xvii. 9. must be what is here intended. That is, "the seven heads are seven mountains, on which the woman sitteth:" the name of blasphemy will, consequently, be found upon the seven electorates of Germany. This, therefore, can be no other than that which was common not only to the electorates, but also to the whole empire of Germany, or that well known one of SACRUM Imperium Romanum, "The SACRED (or HOLY) Roman empire." Here is a sacred appellation *blasphemed* by its application to the principal power of the beast. No kingdom can properly be called *holy* but that of Jesus; therefore it would be blasphemy to unite this epithet with any other power. But it must be horribly blasphemous to apply it to the German empire, the grand supporter of antichrist from his very rise to temporal authority. Can that empire be *holy* which has killed the saints, which has professed and supported with all its might an idolatrous system of worship? It is impossible. Therefore its assumption of *sacred*, or *holy*, (which appellation was originally given to the empire

from its being the main support of what is termed the *holy* Catholic church, the emperor being styled, on this account, Christ's temporal vicar upon earth: see *Cæsarini Furstenerii* Tractatus De Suprematu Principum Germaniæ, cc. 31, 32.) is, in the highest sense the words can be taken, *a name of blasphemy.* The name of blasphemy is very properly said to be upon the seven heads of the beasts, or seven electorates of the German empire, because the electors are styled SACRI *Imperii Principes Electores*, Princes, Electors of the Holy empire; SACRI *Romani Imperii Electores*, Electors of the Holy Roman empire.

Verse 2. *And the beast which I saw was like unto a leopard*—This similitude of the beast to a leopard appears to be an allusion to the third beast of Daniel, which is well known to represent the empire of the Greeks. The Latin empire greatly resembled the modern empire of the Greeks; for, that the power of the Greeks was still said to be like a leopard, even after its subjugation by the Romans, is evident from the 12th verse of the seventh chapter of Daniel, "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." The Latin empire was, in the first place, like to its contemporary, because both adhered to an idolatrous system of worship, professedly Christian, but really antichristian; and it is well known that the Greek and Latin churches abound in monstrous absurdities. *Secondly*, both empires were similar in their opposition to the spread of pure Christianity; though it must be allowed that the Latins far outstripped the

Greeks in this particular. *Thirdly*, both empires were similar in respect to the civil authority being powerfully depressed by the ecclesiastical; though it must be granted the authority of the Latin church was more strongly marked, and of much longer continuance. The excommunication of the Greek emperor by the patriarch Arsenius, and the consequences of that excommunication, afford a remarkable example of the great power of the Greek clergy. But the beast of Saint John, though in general appearance it resembles a leopard, yet differs from it in having feet like those *of a bear*. The second beast of Daniel was likened to a bear, and there can be no doubt that the kingdom of the Medes and Persians was intended; and it is very properly likened to this animal, because it was one of the most inhuman governments that ever existed; and a *bear* is the well known Scripture emblem of *cruelty*.—See 2. Sam. xvii. 8. and Hos. xiii. 8. Is not *cruelty* a striking characteristic of the papal Latin empire? Have not the subjects of this empire literally trampled to death all those in their power, who would not obey their idolatrous requisitions?

In Fox's Book of Martyrs, and other works which treat upon this subject, will be found a melancholy catalogue of the horrid tortures and most lingering deaths which they have obliged great numbers of Christians to suffer. In this sense, the feet of the beast *were as the feet of a bear*. Another particular in which the beast differed from a leopard, was in having a mouth like a *lion*. "It is," says Dr. More, "like the Babylonish kingdom (the first beast of Daniel, which

is likened to a lion,) in its *cruel decrees* against such as will not obey their idolatrous edicts, nor worship the golden image that Nebuchadnezzar had set up. Their stubbornness must be punished by a hot fiery furnace; fire and fagot must be prepared for them that will not submit to this New Roman idolatry."

And the dragon gave him his power, and his seat, and great authority.—It was said of the dragon in chap. xii. 8. that his place was found *no more* in heaven; the dragon here cannot, therefore, be the heathen Roman empire, as this was abolished previously to the rising up of the beast. It must then allude to the restoration of one of the DRACONIC heads of the beast, as will be seen in the explanation of the following verse, and more fully in the notes on chap. xvii

Verse 3. *And I saw one of his heads as it were wounded to death*—This is the second and last place where the heads of the beast are mentioned with any description; and, therefore, the meaning here must be *forms of government*, as these were noticed last in the angel's double explanation. The head that was wounded to death can be nc other than the seventh draconic head, which was the sixth head of the beast, viz. *the imperial power;* for "this head," as Bishop Newton observes, "was, as it were, wounded to death, when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus." It was so wounded that it was wholly improbable that it could ever rise again to considerable power; for the western empire came into the possession of several barbarious nations of independent interests.

And his deadly wound was healed—This was effected by Charlemagne, who, with his successors, assumed all the marks of the ancient emperors of the west, with the titles of Semper Augustus, Sacred Majesty, First Prince of the Christian world, Temporal Chief of the Christian people, and Rector or Temporal Chief of the Faithful in Germany: Mod. Universal History, Vol. XXXII. p. 79. But it is said in ver. 9, that the dragon gave the beast *his power, his armies*, or *military strength*; i. e. he employed all his imperial power in defence of the Latin empire, which supported the Latin church. He also gave *his seat*, literally, *his throne*, to him; that is, his whole empire formed an integral part of the Latin empire, by its conversion to the Roman Catholic faith. He also gave him *great authority*. This is literally true of the Roman empire of Germany, which, by its great power and influence in the politics of Europe, extended the religion of the empire over the various states and monarchies of Europe; thus incorporating them, as it were, in one vast empire, by uniting them in one common faith.

And all the world wondered after the beast.—As the original word signifies *earth*, and not *world* as in our translation, the Latin world, which is the *earth* of the beast, is here intended; and the meaning of the passage consequently is, that the whole body of the Roman Catholics were affected with great astonishment at the mighty sway of the Latin empire, considering it as a great and holy power.

Verse 4. *And they worshipped the dragon*—*Worshipping* the dragon here evidently means the volun-

tary religious subjection of the members of the Latin church to the revived western empire, because of the eminent part it has taken in the support of their faith.

And they worshipped the beast—Not only the dragon or revived western empire was worshipped; the beast, the *whole* Latin empire, is a partaker in the adoration. The manner in which it is worshipped consists in the subjects of it—

Saying, Who is like unto the beast?—Is it not the only holy power in the universe? Is it possible for any person not a subject of it to be saved?

Who is able to make war with him?—Can any nation successfully fight with it? Is not the Roman empire, which is its most principal bulwark, *invictissimum*, most invincible? *Invictissimus*, most invincible, was the peculiar attribute of the emperors of Germany. See Modern Universal History, Vol. XXXII. p, 197.

Verse 5. *And there was given unto him a mouth speaking great things*—That is, there was given to the rulers of the Latin empire, who are the *mouth* of the beast, (and particularly the Roman emperors of Germany,) power to assume great and pompous titles, indicative of their mighty sway over many subjugated countries, (see the imperial instruments of the middle centuries in the Corps Diplomatique:) and also to utter against their opponents the most terrible edicts.

And blasphemies—The system of worship supported by the beast is a system of blasphemy; as there will be occasion to show presently.

And power was given unto him to continue forty and two months—As these forty-two months are prophetic,

they must mean so many *years* as there are *days* contained in them, viz. 1260, each month containing 30 days. The beast, therefore, will continue in existence at least 1260 years." And I will add, the termination of this period will doubtless be accomplished at the end of the next century, having commenced his existence A.D.740.

"Verse 6. *And he opened his mouth in blasphemy against God, to blaspheme his name*—The Latin empire is here represented as a blasphemous power in three respects: *first*, he blasphemes the *name* of God. This has been most notoriously the case with the different popish princes, who continually blaspheme the sacred names of God, by using them in their idolatrous worship. The mouth of blasphemy against God cannot be more evident than in the following impious words which form a part of the *Golden Bull* published by Charles IV. in January, 1356: 'But thou, envy, how often hast thou attempted to ruin by division the Christian empire, which God hath founded upon the three cardinal virtues, faith, hope, and charity, as upon a holy and indivisible Trinity; vomiting the old venom of discord among the seven electors, who are the pillars and seven principal members of the holy empire; by the brightness of whom the holy empire ought to be illuminated as by seven torches, the light of which is reinforced by the seven gifts of the Holy Spirit.'

And his tabernacle—Tabernacle is any kind of dwelling-place; and, in an eminent sense among the Jews, was a kind of tent to take up and down, as occasion required; which was, as it were, the palace of the Most High, the dwelling of the God of Israel. It was

divided into two partitions, one called The Holy Place, and the other The Most Holy Place; in the latter of which, before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. All this the author of the Epistle to the Hebrews, in the eighth and ninth chapters, explains to prefigure the human nature of Christ. The beast's blasphemy of the tabernacle of God is, therefore, as Dr. More and others properly observe, his impious doctrine of transubstantiation, in which it is most blasphemously asserted that the substance of the *bread* and *wine* in the sacrament, is literally converted by the consecration of the priest, into the very *body* and *blood* of Jesus Christ! This doctrine was first advanced among the Latins, in the tenth century; and in 1215 fully received as an article of the Roman Catholic faith. It is for the pages of ecclesiastical history to record the incredible numbers which have been martyred by the papists for their non-reception of this most unscriptural and antichristian doctrine.

And them that dwell in heaven.—By *heaven* is here meant the throne of God, and not the throne of the beast, because it is *against God* the beast blasphemes. This must, therefore, allude to his impious adoration of the saints and angels, whose residence is in heaven. He blasphemes against God, by paying that adoration to the celestial inhabitants, which belongs to God alone. That this sort of worship has been, and still is, kept up among the Roman Catholics, their mass-book is a sufficient evidence.

Verse 7. *And it was given unto him to make war with the saints, and to overcome them*—"Who can make any computation," says Bishop Newton, "or even frame any conception, of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome? Mede upon the place hath observed, from good authorities, that in the war with the Albigenses and Waldenses, there perished of these poor creatures, in France alone, *a million*. From the first institution of the Jesuits, to the year 1580, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain, and these all by the common executioner. In the space of scarce thirty years, the inquisition destroyed, by various kinds of torture, a hundred and fifty thousand Christians. Sanders himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe; who, yet, he says, were not put to death by the pope and bishops, but by the civil magistrates." The dragon, in a new shape, or Roman empire of Germany, acted a very conspicuous part in this nefarious warfare against the remnant of the woman's seed, who kept the commandments of God, and had the testimony of Jesus Christ.—See the imperial edict of Frederic II. against heretics, in Limborch's History of the Inquisition.

And power was given him over all kindreds, and tongues, and nations.—As the book of the Revelation is a prophecy of all that should come upon the Christian world till the end of time; *all kindreds, and tongues, and nations*, must imply *the whole Christian*

world. That the Latin empire, in the course of its reign, has had the extensive power here spoken of, is evident from history. It is well known that the profession of Christianity was chiefly confined within the limits of the Greek and Latin empires, till the period of the Reformation. By means of the Crusades, the Latins extended their empire over several provinces of the Greeks. In 1097, Baldwin extended his conquest over the hills of Armenia, and the plain of Mesopotamia, and founded the first principality of the Franks, or Latins; which subsisted fifty-four years, beyond the Euphrates. In 1204 the Greeks were expelled Constantinople by the Latins, who set up an empire there which continued about fifty-seven years. The total overthrow of the Latin states in the East soon followed the recovery of Constantinople by the Greeks: and in 1291 the Latin empire in the East was entirely dissolved. Thus the Latins have had power over the whole world professedly Christian: but it is not said that the whole world was in utter subjection to him; for we read in the following verse—

Verse 8. *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb*—The *earth* here is the *Latin world*, as has been observed before in similar cases. The meaning, therefore, is, that all the corrupt part of mankind, who are inhabitants of the Latin world, shall submit to the religion of the empire, except, as Bishop Newton expresses it, "those faithful few, whose names, as citizens of heaven, were enrolled in the registers of life."

Slain from the foundation of the world—That is, of the Christian world; for this has been shown to be the meaning of *all kindreds, and tongues, and nations.* The year of the crucifixion is properly the commencement of Christianity, as the apostles then first began to promulgate the religion of Christ with the Holy Ghost sent down from heaven. But as Jesus Christ was in the Divine purpose appointed from the foundation of the world to redeem man by His blood, He therefore is, in a very eminent sense, the Lamb slain from the foundation of the world, *i. e.* from the creation.

Verse 9. *If any man have an ear, let him hear.*—These words are evidently introduced to impress the reader with the awfulness of what has just been spoken, *all shall worship him whose names are not written in the book of life;* as well as to fix his attention upon the following words:—

Verse 10. *He that leadeth into captivity, shall go into captivity*—The Latin empire here spoken of must *go into captivity*, because it has led into captivity, by not only propagating among the various nations its abominable antichristian system, but also in compelling them to embrace it under penalty of forfeiting the protection of the empire.

He that killeth with the sword must be killed by the sword—The Latin empire must be also broken to pieces by the sword, because it has killed the saints of God. This prophecy will not receive its full accomplishment till *the kingdoms of this world become the kingdoms of our Lord and of His Christ.*

Here is the patience and the faith of the saints.—By these words, as Dr. Mitchell observes, "God calls upon His saints to keep in view, under all their persecutions, His retributive justice: there is no violence that has been exercised upon them but what shall be retaliated upon the cruel and persecuting government and governors of the Latin empire."

Verse 11. *And I beheld another beast coming up out of the earth*—As a *beast* has already been shown to be the symbol of a *kingdom* or *empire*, the rising up of this second beast must, consequently, represent the rising up of *another empire*. This beast comes up *out of the earth;* therefore it is totally different from the preceding, which rose up out of the *sea*. *Earth* here means *the Latin world*, for this word has been shown to import this already in several instances; the rising up of the beast out of *this earth* must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire: therefore the beast, here called *another beast*, is *another* LATIN *empire*. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description, yet to be examined, be shown to accord. In the time of Charlemagne, the ecclesiastical power was in subjection to the civil; and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the

empire; and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors; and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted *another beast*, as it became entirely independent of the secular Latin empire. And this beast came up out of *the earth;* that is, the Latin clergy, which composed a part of the *earth*, or *Latin world*, raised their authority against that of the secular powers; and, in process of time, wrested the superintendence of ecclesiastical affairs from the secular princes.

And he had two horns—As the seven-headed beast is represented as having *ten horns*, which signifies so many kingdoms leagued together to support the Latin church, so the beast which rises out of the earth has also *two horns*, which must, consequently, represent two kingdoms; for, if *horns of a beast* mean *kingdoms* in one part of the Apocalypse, *kingdoms* must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, *viz.* the Latin clergy, *regular* and *secular*. "The first of these

comprehends all the various monastic orders; the second comprehends the whole body of parochial clergy." These two grand branches of the hierarchy originally constituted but one dominion, as the monks, as well as the other clergy, were in subjection to the Bishops: but the subjection of the monks to their diocesans became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power entirely independent of that of the secular clergy.

Like a lamb—As *lamb*, in other parts of the Apocalypse, evidently means Christ, who is, *the Lamb of God which taketh away the sin of the world*, it must have a similiar import in this passage: therefore the meaning here is evidently that the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ; to be like him in meekness and humility; and to teach nothing that is contrary to godliness. The two-horned beast, or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of *a* CHRISTIAN *power*. But he is only so in appearance, and that alone among his deluded votaries; for when he spake,

He spake as a dragon—The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced "a new species of idolatry nominally different, but essentially the same, the worship of angels and saints, instead of the gods and demigods of antiquity."

Verse 12. *And he exerciseth all the power of the first beast before him*—In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world. Here he is represented as having obtained the direction and management of all the power of the first beast, or secular Latin empire, *before him*. That the Romish hierarchy has had the extensive power here spoken of, is evident from history: for the civil power was in subjection to the ecclesiastical. The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world. Two-thirds of the estates of Germany were given by the three Othos, who succeeded each other, to ecclesiastics; and in the other Latin monarchies the parochial clergy possessed great temporal power. Yet, extraordinary as the power of the secular clergy was in all parts of the Latin world, it was but feeble when compared with that of the monastic orders, which constituted another horn of the beast. The Mendicant Friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These friars were divided by Gregory X. in a general council which he assembled at Lyons in 1272, into the four following societies or denominations, viz. the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustine. "As the pontiffs," observes Mosheim, "allowed these four mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the

youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies, they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far, that, as we learn from the most authentic records, several cities were divided, or cantoned out, into four parts, with a view to these four orders; the first part was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they crowded to perform their devotions, while living; and were extremely desirous to deposit there also their remains after death; all which occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude. Nor did the influence and credit of the Mendicants end here; for we find in the history of this (13th century) and the succeeding ages, that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely

inconsistent with, the monastic character and profession. We must not, however, imagine that all the Mendicant Friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops and heretics, with incredible ardour and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world." Thus the Romish hierarchy has *exercised all the power of the first beast in his sight*, both temporal and spiritual; and, therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause—

The earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.—That is, he causes the whole Latin world to submit to the authority of the Latin empire, with the revived western empire at its head; persuading them that such submis-

sion is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the same *earth;* for it is expressly said, that the second beast *causeth the earth and them that dwell therein to worship the first beast:* therefore it is, as Bishop Newton and others have observed, *imperium in imperio,* "an empire within an empire." We have, consequently, the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the other spiritual; and both united in one antichristian design, viz. to diffuse their most abominable system of idolatry, over the whole *earth,* and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage in chap. xvi. 10. *the kingdom of the beast,* i. e. the kingdom of the Latin kingdom; which is apparently a solecism, but in reality expressed with wonderful precision. The fifth vial is poured out *upon the throne of the beast, and* HIS KINGDOM *is darkened,* i. e. the Latin kingdom, in subjection to the Latin kingdom, or the secular Latin empire.

Verse 13. *And he doeth great wonders*—That we may have the greatest assurance possible that the two-horned beast is the Latin empire, it is called, in chap. xix. 20. a passage illustrative of the one now under consideration, *the false prophet,* "than which," as Bishop Newton observes, "there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed;" for *prophet,* in the Scripture style, is not unfrequently used for a *preacher*

or *expounder* of God's word. See 1. Cor. xiv. It hence follows that the two-horned beast is an empire of false doctors or teachers.

In order to establish the Latin church upon a foundation that can never fail, the false prophet *doeth great wonders;* he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought, and are still working, by the Almighty, as so many evidences of the great sanctity of the Latin church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. His wonderful exploits in being able to induce men, possessed of reasonable faculties, to believe his monstrous absurdities, do not end here; he even

Maketh fire come down from heaven—in the sight of men—Fire, in Scripture, when it signifies *wrath*, represents that species of indignation which is attended

with the destruction of whatever is the cause of it. Thus the *wrath* of God is likened to *fire*, Psa. xviii. 7, 8. Jer. iv. 4.—Therefore the *fire* which the false prophet bringeth down from *heaven* upon the *earth*, is the *fiery indignation* which he causes to come down from the *heaven* or *throne* of the Latin empire upon all those of the *earth* or *Latin world* who rebel against his authority. All this has been fulfilled in the Romish hierarchy: the Latin clergy have denominated all those that oppose their authority, heretics; they have instituted tribunals to try the cause of heresy; and all those that would not submit to their idolatry, they have condemned to various kinds of tortures and deaths. It is said of the false prophet that he bringeth *fire from heaven* upon the earth; that is to say, he will only try the cause of heresy, and pass the sentence of condemnation; he will not suffer an ecclesiastic to *execute* the sentence of the court; *the destroying fire* he causeth to come down from the *heaven* or *throne* of the Latin empire; secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. *He maketh fire come down from heaven;* he *compels* secular princes to assist him against heretics; and if any rebel against his authority, he immediately puts them under the bond of the anathema, so that they are deprived of their offices, and exposed to the insults and persecution of their brethren. Thus the false prophet deceives the Latin world *by the means of those miracles which he had power to do in the sight of the beast.* Under the appearance of great sanctity, he persuades men to believe all

his lying doctrines; and enforces his canons and decretals with the sword of the civil magistrate.

Verse 14. *Saying to them that dwell on the earth, that they should make an image to the beast which had a wound by the sword and did live.*—The *image of the beast* must designate a person who represents in himself the whole power of the Latin empire: therefore it cannot be the emperor; for though he was, according to his own account, *supremum caput Christianitatis*, the supreme head of Christendom, yet he was only the chief of the Germanic confederation; and, consequently, was only sovereign of the principal power of the Latin empire. The image of the beast must be the supreme ruler of the Latin empire; and as it is through the influence of the false prophet that this image is made for the first beast, this great chief must be an ecclesiastic. Who this is has been ably shown by Bishop Newton, in his comment on the following verse:

Verse 15. *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*—The influence of the two-horned beast, or corrupted clergy, is further seen in persuading and inducing mankind *to make an image to the beast which had the wound by a sword and did live.* This image and representative of the beast is the *pope.* He is properly the *idol* of the church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person,

without power and without authority, till the two-horned beast, or corrupted clergy, by choosing him pope, give life unto him, and enable him to speak and utter his decrees, and to persecute even to death as many as refuse to submit to him, and to worship him. As soon as he is chosen pope he is clothed with the pontifical robes and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect, and then they worship him; as in the medals of Martin V. where two are represented crowning the pope, and two kneeling before him with this inscription, *Quem creant adorant*, Whom they create they adore. He is *the principle of unity to the ten kingdoms of the beast*; and causeth, as far as he is able, all who will not acknowledge his supremacy to be put to death. The great ascendancy which the popes have obtained over the kings of the Latin world by means of the Romish hierarchy, is sufficiently marked in the history of Europe. As long as the great body of the people were devoted to the Roman Catholic idolatry, it was in vain for the kings of the different Roman Catholic countries to oppose the increasing usurpations of the popes. They ascended, in spite of all opposition, to the highest pinnacle of human greatness; for even the authority of the emperors themselves was established or annulled at their pleasure. The high-sounding tone of the popes commenced in Gregory VII. A. D. 1078, commonly known by the name of Hildebrand, who aimed at nothing less than universal empire. He published an anathema against all who received the investiture of a bishopric or ab-

bacy from the hands of a layman; as also against those by whom the investiture should be performed. This measure being opposed by Henry IV. emperor of Germany, the pope deposed him from all power and dignity, regal or imperial. See Corps Diplomatique, Tom. I. page 53. Great numbers of German princes siding with the pope, the emperor found himself under the necessity of going (in January, 1077) to the bishop of Rome to implore his forgiveness, which was not granted him till he had fasted three days, standing from morning to evening barefooted, and exposed to the inclemency of the weather! In the following century the power of the popes was still further increased; for on the 23d of September, 1122, the emperor Henry V. gave up all right of conferring the regalia by the ceremony of the ring and crosier, and that the chapters and communities should be at liberty to fill up their own vacancies. In this century the election of the Roman pontiffs was confined by Alexander III. to the college of cardinals. In the thirteenth century the popes (Dr. Mosheim observes) "inculcated that pernicious maxim, that the bishop of Rome is *the supreme lord of the universe;* and that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in church or state but what they derive from him. To establish their authority, both in civil and ecclesiastical matters, upon the firmest foundation, they assumed to themselves the power of disposing of the various offices of the church, whether of a higher or more subordinate nature, and of creating bishops, abbots, and canons, according to their fancy. The first of the pontiffs who

usurped such an extravagant extent of authority was Innocent III. (A. D. 1198—1216.) whose example was followed by Honorius III. (A. D. 1216,) Gregory IX. (A. D. 1227.) and several of their successors." Thus the plenitude of the papal power, (as it is termed,) was not confined to what was spiritual; the Romish bishops "dethroned monarchs, disposed of crowns, absolved subjects from the obedience due to their sovereigns, and laid kingdoms under interdicts. There was not a state in Europe which had not been disquieted by their ambition. There was not a throne which they had not shaken, nor a prince who did not tremble at their presence." The point of time in which the Romish bishops attained their highest elevation of authority was about the commencement of the 14th century. Boniface VIII. who was pope at this time, outstripped all his predecessors in the high-sounding tone of his public decrees. According to his famous bull, *Unam Sanctam*, published Nov. 16, 1302, "the secular power is but a simple emanation from the ecclesiastical; and the double power of the pope, founded upon Holy scripture, is even an article of faith. "God," said he, "has confided to Saint Peter, and to his successors, two swords, the one spiritual, the other temporal. The first ought to be exercised by the church itself, and the other by secular powers for the service of the church, and according to the will of the pope. The latter, that is to *say*, the temporal sword, is in subjection to the former; and the temporal authority depends indispensably on the spiritual power. Finally, he adds, it is necessary to the salvation of every human

creature to be in subjection to the Roman pontiff." The false prophet SAID "to them that dwell upon the earth, that they should make an image to the beast that had the wound by a sword and did live" that is the Romish priesthood *preached up* the pope's supremacy over temporal princes; and through their astonishing influence on the minds of the people, the bishop of Rome, at last, became the supreme sovereign of the secular Latin empire; and thus was at the head of all authority, temporal and spiritual.

The papists have, in their various superstitions, professed to worship God. But they are said, in the unerring words of prophecy, to *worship* the dragon, beast, and image of the beast; and to *blaspheme* God: for they received as holy those commandments of men that stand in direct opposition to the Sacred Scriptures, and which have been imposed on them by the Romish bishops, aided by the secular powers. "God is a Spirit, and they who worship Him must worship Him in SPIRIT and in TRUTH."

Verse 16. *And he causeth all, both small and great, rich and poor, free and bond to receive a mark*—To ascertain the meaning of the *mark* which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to chap. xiv. 11. where the mark imposed by the two-horned beast is called *the mark of his name.* The *name of the beast* is *the Latin empire;* the *mark of his name* must, therefore, be *his* LATIN *worship;* for this very reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to receive it. Now it

is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, *the* LATIN *worship* is the universal badge of distinction of *the* LATIN *church*, from all other churches on the face of the earth; and is, therefore, the only infallible MARK by which a genuine papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark—

In their right hand, or in their foreheads—Right hand, in Scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and, when applied to God, designates a signal manifestation of Divine power against His enemies, and in behalf of His people. See Psa. xvii. 7. xx. 6. xxi. 8. xlv. 3, 4, &c. The reception of the mark in the right hand must, therefore, mean that all, so receiving it, devote the whole power of their minds and body for the propagation of the Latin worship, and in the eradication of all they denominate heresies out of their church. But some receive the mark *in their foreheads*. By any thing being impressed upon *the forehead*, is meant the public profession of whatever is inscribed or marked upon it: see Rev. ix. 4. xiv. 1. xxii. 4, &c. The mark of the beast being received on the *forehead*, therefore, means that all those so marked make a public profession of *the Latin wor-*

ship; whereby it is evident to all that they form a part of the Latin church. Many may be marked in the right hand, who are also marked on their foreheads; but it does not follow that those marked on their foreheads are also marked in their right hand; that is to say, it is not every individual that complies with the Latin worship, who, to the utmost of his power, endeavours to propagate his religious system. Hence the propriety of the words. "He causeth all—to receive a mark in their right hand, OR in their foreheads."

Verse 17. *And that no man might buy or sell, save he that had the mark*—"If any," observes Bishop Newton, "dissent from the stated and authorised forms, they are condemned and excommunicated as heretics; and in consequence of that, they are no longer suffered to *buy or sell;* they are interdicted from traffic and commerce, and all the benefit of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that he would not permit any one in his power to buy or sell any thing whom he found disobedient to the apostolic see. So the canon of the council of Lateran, under pope Alexander III. made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours in France, under the same pope, orders, under the like intermination, that no man should presume to receive or assist them, no not so much as to hold any communion with them *in selling or buying;* that, being deprived of the comfort of humanity, they may be compelled to repent

of the error of their way." In the tenth and eleventh centuries, the severity against the excommunicated was carried to so high a pitch, that nobody might come near them, not even their own wives, children, or servants; they forfeited all their natural legal rights and privileges, and were excluded from all kinds of offices. The form of excommunication in the Romish church is to take lighted torches, throw them upon the ground with curses and anathemas, and trample them out under feet to the ringing of the bells. It is in this, and similar ways, that the false prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers. Those interdicted by the two-horned beast from all offices of civil life, are also such as have not—*the name of the beast, or the number of his name.*

Having thus far described the beast rising out of the *sea* with seven heads, ten horns and ten crowns, and the beast coming out of the *earth* with two horns, we proceed to give an account of the great whore which sat upon many waters; her description, name and conduct, as signified by the Revelator, Chap. xvii.—*See Dr. Clark.*

Verse 1. *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters.*—That idolatrous worship is frequently represented in Scripture under the character of *a whore* or *whordom*, is evident from numerous passages which it is unnecessary to quote.—See 1 Chron. v. 25. Ezek. xvi.

xxiii. &c. The woman mentioned here is called *a great whore*, to denote her excessive depravity, and the awful nature of her idolatry. She is also represented as *sitting upon many waters*, to show the vast extent of her influence.—See on ver. 13.

Verse 2. *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*—What an awful picture this is of the state of the religion of the world, in subjection to this whore. Kings have committed spiritual fornication with her, and their subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors.

Verse 3. *So he carried me away in the spirit into the wilderness*—This wilderness into which the apostle was carried, is the desolate state of the true church of Christ, in one of the wings of the once mighty Roman empire. It was a truly awful sight, a terrible desert, a waste-howling wilderness; for when he came thither, he—

Saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.—No doubt can now be entertained that this woman is the Latin church; for she sits upon the beast with seven heads and ten horns, which has been already proved to be the Latin empire, because this empire alone contains the number 666.—See on chap. xiii. This is a representation of the Latin church in her highest state of antichristian prosperity; for she SITS UPON the scarlet-coloured beast, a striking emblem of her *complete domination* over the secular Latin empire. The state

of the Latin church from the commencement of the fourteenth century to the time of the Reformation, may be considered that which corresponds to this prophetic description in the literal and extensive sense of the words: for during this period she was at her highest pitch of worldly grandeur and temporal authority. The beast is *full of names of blasphemy;* and it is well known that the nations, in support of the Latin or Romish church, have abounded in blasphemous appellations, and have not blushed to attribute to themselves and to their church the most sacred titles; not only blaspheming by the improper use of sacred names, but even by applying to its bishops those names which alone belong to God; for God hath expressly declared that He *will not give his glory to another, neither his praise to graven images.*

Verse 4. *And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications*—This strikingly represents the most pompous and costly manner in which the Latin church has held forth to the nations the rites and ceremonies of its idolatrous and corrupt worship.

Verse 5. *And upon her forehead* was *a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.*—This inscription being written upon her forehead is intended to show that she is not ashamed of her doctrines, but publicly professes and glories in them before the nations: she has, indeed, *a whore's forehead; she has refused to be*

ashamed. The inscription on her forehead is exactly the portraiture of the Latin church. This church is as Bishop Newton well expresses it, *a mystery of iniquity.* This woman is also called *Babylon the Great*, she is the exact antetype of the ancient Babylon in her idolatry and cruelty; but the ancient city called Babylon is only a drawing of her in miniature. This is, indeed, *Babylon the Great.* "She affects the style and title of *our Holy Mother the Church;* but she is, in trnth, the *mother* of harlots and abominations of the earth."

Verse 6. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*—How exactly the cruelties exercised by the Latin church against all it has denominated heritics correspond with this description, the reader need not be informed.

Verse 7. *And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.*—The apostle was greatly astonished, as well he might, at the woman's being *drunk with the blood of the saints*, when the beast which carried her abounded with sacred appellations, such as, *holy, most holy, most Christian, sacred, most sacred.* The angel undertakes to explain to St. John the vision, which had excited in him so great astonishment; and the explication is of such great importance, that, had it not been given, the mystery of the dragon and the beast could never have been satisfactorily ex-

plained in all its particulars. The angel begins with saying—

Verse 8. *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition*—The beast is the Latin kingdom, consequently the beast *was*, that is, was in existence previously to the time of St. John, for Latinus was the first king of the Latins, and Numitor the last; *is not* now, because the Latin nation has ceased long ago to be an independent power, and is now under the dominion of the Romans; *but shall ascend out of the bottomless pit*, that is, the Latin kingdom, the antichristian power, or that which ascendeth out of the abyss, or bottomless pit, is yet in futurity. But it is added—

And they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.—By the *earth* is here meant *the Latin world;* therefore the meaning is, that all who dwell in the Latin world shall adhere to the idolatrous and blasphemous religion of the Latin church, which is supported by the Latin empire, except those who abide by the *Sacred Scriptures*, receiving them as the only rule of faith and practice. These believe in the true Sacrifice, and keep themselves unspotted from the corruption that is in the world. But the inhabitants of the Latin world, under the dominion of the Romish religion, shall wonder when they behold the beast, or Latin empire; that is, as Lord Napier remarks, "shall have in great admiration, reverence, and estimation, this great monarchie." They shall

wonder at it, by considering it the most sacred empire in the world, that in which God peculiarly delights: but those that so wonder have not their names written in the book of life, but are such as prefer councils to Divine revelation, and take their religion from *missals*, and *rituals*, and *legends*, instead of the Sacred Oracles; hence they are corrupt and idolatrous, and *no idolater hath inheritance in the kingdom of God.* In the preceding part of the verse, the beast is considered in *three* states, as that which *was*, and *is not, and shall ascend out of the bottomless pit;* here a fourth is introduced, *and yet is.* This is added to show that, though the Latins were subjugated by the Romans, nevertheless the Romans themselves were Latins; for Romulus, the founder of their monarchy, was a Latin; consequently that denominated in St. John's days *the Roman empire*, was, in reality, *the Latin kingdom*, for the very language of the empire was the Latin; and the Greek writers, who lived in the time of the Roman empire, expressly tell us that those formerly called Latins are now named Romans. The meaning of the whole verse is, therefore, as follows: the corrupt part of mankind shall have in great admiration the Latin empire yet in futurity, which has already been, but is now extinct, the Romans having conquered it; and yet is still in being, for though the Latin nation has been subjugated, its conquerors are themselves Latins. But it may be objected against the interpretation here given, that these phrases are spoken of the beast upon which the apostle saw the woman, or Latin church, sit; for the angel says, *the beast that thou saw-*

est, was and is not, &c.; what reference, therefore, can the Latin empire, which supports the Latin church, have to the Latin kingdom which subsisted before St. John's time, or to the Roman empire, which might properly be so denominated? This objection has very great weight at first sight; and cannot be answered satisfactorily till the angel's explanation of the heads and horns of the beast have been examined; therefore it is added—

Verse 9. *Here* is *the mind which hath wisdom*—It was said before, chap. xiii. 18. *Here is wisdom; let him that hath a mind or understanding, count the number of the beast. Wisdom*, therefore, here means a correct view of what is intended by the number 666; consequently, the parallel passage, *Here is the mind which hath wisdom*, is a declaration that the number of the beast must first be understood, before the angel's interpretation of the vision concerning the whore and the beast can admit of a satisfactory explanation.

The seven heads are seven mountains on which the woman sitteth.—This verse has been almost universally considered to allude to the seven hills upon which Rome originally stood. But it has been objected that modern Rome is not thus situated; and that, consequently, pagan Rome is intended in the prophecy. This is certainly a very formidable objection against the generally received opinion among Protestants, that papal Rome is the city meant by the woman sitting upon seven mountains. It has been already shown that *the woman* here mentioned is an emblem of *the Latin Church* in her highest state of antichristian pros-

perity; and, therefore, the city of Rome, seated upon seven mountains, is not at all designed in the prophecy. In order to understand this Scripture aright, the word *mountains* must be taken in a figurative and not a literal sense, as in chap. vi. 14. and xvi. 20. See also Isa. ii. 2, 14. Jer. li. 25. Dan. ii. 35, &c. In which it is unequivocally the emblem of *great and mighty power.* The mountains upon which the woman sitteth, must be therefore, *seven great powers;* and as the mountains are *heads* of the beast, they must be the *seven greatest eminences* of the Latin world. As no other power was acknowledged at the head of the Latin empire but that of Germany, how can it be said that the beast has *seven* heads? This question can only be solved by the feudal constitution of the late Germanic league; the history of which is briefly as follows:—At first kings alone granted fiefs. They granted them to laymen only, and to such only who were free; and the vassal had no power to alienate them. Every freeman, and particularly the feudal tenants, were subject to the obligation of military duty, and appointed to guard their sovereign's life, member, mind, and right honour. Soon after, or perhaps a little before the extinction of the Carlovingian dynasty in France, by the accession of the Capetian line, and in Germany by the accession of the house of Saxony, fiefs, which had been entirely at the disposal of the sovereign, became hereditary. Even the offices of duke, count, margrave, &c. were transmitted in the course of hereditary descent; and not long after the right of primogeniture was universally established. The crown-vassals usurped the

sovereign property of the land, with civil and military authority over the inhabitants. The possession thus usurped they granted out to their immediate tenants; and these granted them over to others, in like manner. Thus the principal vassals gradually obtained every royal prerogative: they promulgated laws, exercised the power of life and death, coined money, fixed the standard of weights and measures, granted safe-guards, entertained a military force, and imposed taxes, with every right supposed to be annexed to royalty. In their titles they styled themselves dukes, &c. *Dei gratia*, by the grace of God, a prerogative avowedly confined to sovereign power. It was even admitted, that, if the king refused to do the lord justice, the lord might make war upon him. The tenants, in their turn, made themselves independant of their vassal-lords, by which was introduced an ulterior state of vassallage. The king was called *the sovereign lord*, his immediate vassal was called the *suzereign*, and the tenants holding of him were called the *arrere* vassals. (See *Butler's* Revolutions of the Germanic empire, pp. 54—66.) Thus the power of the emperors of Germany, which was so very considerable in the ninth century, was gradually diminished by the means of the feudal system; and, during the anarchy of the long interregnum, occasioned by the interference of the popes in the election of the emperors (from 1256 to 1273,) the imperial power was reduced almost to nothing. Rudolph of Hapsburgh, the founder of the house of Austria, was at length elected emperor, because his territories and influence were so inconsiderable as to excite no jealousy

in the German princes, who were willing to preserve the forms of constitution, the power and vigour of which they had destroyed.—See Robertson's Introduction to his History of Charles V. Before the dissolution of the empire, in 1806, Germany "presented a complex association of principalities, more or less powerful, and more or less connected, with a nominal sovereignty in the emperor, as its supreme feudal chief." There were about three hundred princes of the empire, each sovereign in his own country, and might enter into alliances, and pursue, by all political measures, his own private interest, as other sovereigns do; for, if even an imperial war were declared, he might remain neuter, if the safety of the empire were not at stake.

Here then was an empire of a construction, without exception, the most singular and intricate that ever appeared in the world; for the emperor was only the chief of the Germanic confederation. Germany was, therefore, speaking in the figurative language of Scripture, a country abounding in *hills*, or containing an immense number of distinct principalities. But the different German States, (as has been before observed,) did not each possess an equal share of power and influence; some were more eminent than others. Among them there were also a few which might, with the greatest propriety, be denominated *mountains*, or states possessing a very high degree of political importance. But the seven mountains on which the woman sits must have their elevations above all the other eminences in the whole Latin world; consequently, they can be no

other than the *seven electorates* of the German empire. These were, indeed, mountains of vast eminence; for in their sovereigns was vested the sole power of electing the head of the empire. But this was not all; for, besides the power of electing an emperor, the electors had a right to capitulate with the new head of the empire, to dictate the conditions on which he was to reign, and to depose him if he broke those conditions. They actually deposed Adolphus of Nassau in 1298, and Wenceslaus in 1400. They were sovereign and independent princes in their respective dominions, had the privilegium de non appellando illimitatum, that of making war, coining, and exercising every act of sovereignty; they formed a separate college in the diet of the empire, and had among themselves a particular covenant, or league, called *Kur verein;* they had precedence of all the other princes of the empire, and even ranked with kings. The head of the beast, understood in this way, is one of the finest emblems of the German constitution which can possibly be conceived; for as the Roman empire of Germany had the precedence of all the other monarchies of which the Latin empire was composed, *the seven mountains* very fitly denote the *seven* PRINCIPAL *powers* of what has been named the Holy Roman empire. And, also, as each electorate, by virtue of its union with the Germanic body, was more powerful than any other Roman Catholic state of Europe, not so united; so was each electorate, in the most proper sense of the word, one of the highest elevations in the Latin world. The time when the seven electorates of the empire were first instituted, is

very uncertain. The most probable opinion appears to be that which places their origin sometime in the *thirteenth* century. The uncertainty, however, in this respect, does not in the least weaken the evidence of the mountains being the seven electorates, but rather confirms it; for, as we have already observed, the representation of the woman sitting upon the beast, is a figure of the Latin church in the period of her greatest authority, spiritual and temporal; this we know did not take place before the commencement of the *fourteenth* century, a period subsequent to the institution of the seven electorates. Therefore the woman sits upon the seven mountains, or the German empire in its elective aristocratical state: she is said to sit upon them, to denote that she has the whole German empire under her direction and authority, and also that it is her chief support and strength. Supported by Germany, she is under no apprehension of being successfully opposed by any other power: she sits upon the seven mountains, therefore she is higher than the seven highest eminences of the Latin world; she must therefore, have the secular Latin empire under her complete subjection. But this state of eminence did not continue above two or three centuries: the visible declension of the papal power in the fourteenth and fifteenth centuries occasioned partly by the removal of the papal see from Rome to Avignon, and more particularly by the great schism from 1377 to 1417, though considered one of the remote causes of the Reformation, was at first the means of merely transferring the supreme power from the pope to a general council, while the dominion of

the Latin church remained much the same. At the Council of Constance, March 30, 1415, it was decreed "that the synod being lawfully assembled in the name of the Holy Ghost, which constituted the general council, and represented the whole Catholic church militant, had its power immediately from Jesus Christ; and that every person, of whatsoever state or dignity, *even the pope himself*, is obliged to obey it in what concerns the faith, the extirpation of schism, and the general reformation of the church in its head and members." The council of Basil, of 1432, decreed, "that every one of whatever dignity or condition, *not excepting the pope himself*, who shall refuse to obey the ordinances and decrees of this general council, or any other, shall be put under penance, and punished. It is also declared that the *pope* has no power to dissolve the general council without the consent and decree of the assembly."—See the third Tome of *Du Pin's* Ecclesiastical History. But what gave the death-blow to the temporal sovereignty of the Latin church was the light of the glorious Reformation, which first broke out in Germany in 1517; and in a very few years gained its way not only over several of the great principalities of Germany, but was also made the established religion of other popish countries. Consequently, in the sixteenth century the woman no longer sat upon the seven mountains, the electorates not only having refused to be ruled by her, but some of them having also despised and abandoned her doctrines. The changes, therefore, which were made in the seventeenth, eighteenth, and nineteenth centuries in the number of the

electorates, will not affect in the least the interpretation of the seven mountains already given. The seven electors were the archbishops of *Mentz*, *Cologne*, and *Triers*, the *count palatine of the Rhine*, the *duke of Saxony*, the *marquis of Brandenburgh*, and the *king of Bohemia*. But the heads of the beast have a double signification, for the angel says,

Verse 10. *And there are seven kings*—Before it was said, *they are seven mountains;* here, *they are also seven kings*, which is a demonstration that *kingdoms* are not here meant by *mountains;* and this is a further argument that the seven electorates are represented by seven mountains, for though the sovereigns of these states ranked with kings, they were not kings; that is to say, they were not absolute and sole lords of the territories they possessed, independently of the emperor; for their states formed a part of the Germanic body. But the seven heads of the beast are also seven kings; that is to say, the Latin empire has had seven supreme forms of government; for *king* is used in the prophetical writings for any supreme governor of a state or people, as is evident from Deut. xxxiii. 5. where Moses is called a king. Of these seven kings, or supreme forms of Latin government, the angel informs St John.

Five are fallen and one is—It is well known that the first form of Latin government was that of *kings*, which continued after the death of Latinus 428 years, till the building of Rome, B. C. 758. After Numitor's decease, the Albans or Latins, instituted the form of a republic, and were governed by *dictators*. We have

only the names of two, *viz.* Cluilius and Meteus, Fufetius or Suffetius; but as the *dictatorship* continued at least eighty-eight years, there might have been others, though their names and actions are unknown. In the year before Christ 665, *Alba*, the metropolis of the Latin nation, was destroyed by Tullus Hostilius, the third king of the Romans, and the inhabitants carried to Rome. This put an end to the monarchical republic of the Latins: and the Latins elected two annual magistrates, whom Licinius calls *dictators*, but who are called *prætors* by other writers. This form of government continued till the time of P. Decius Mus, the Roman consul; for Festus, in his fourteenth book, informs us, "that the Albans enjoyed prosperity till the time of king Tullus; but that Alba being then destroyed, the consuls, till the time of P. Decius Mus, held a consultation with the Latins at the head of Ferentina, and the empire was governed by the council of both nations." The Latin nation was entirely subjugated by the Romans B. C. 336, which put an end to the government by *prætors*, after it had continued upwards of three hundred years. The Latins from this time ceased to be a nation, as it respects the name; therefore the three forms of government already mentioned were those which the Latins had during that period which the angel speaks of, when he says, *the beast which thou sawest* WAS.

But as five heads, or forms of government, had fallen before St. John's time, it is evident that the two other forms of government which had fallen, must be among those of the Romans; first, because though the Latin

nation so called was deprived of all authority by the Romans, yet the Latin power continued to exist, for the very conquerors of the Latin nation were *Latins;* and, consequently, the Latins, though a conquered people, continued to have *a* LATIN *government.* Secondly, the angel expressly says, when speaking to St. John, that *one is*, that is, the sixth head, or Latin form of government, was then in existence, which could be no other than *the imperial power*, this being the only independent form of Latin government in the apostolic age. It therefore necessarily follows, that the Roman forms of government by which Latium was ruled, must be the remaining heads of the beast. Before the subjugation of the Latins by the Romans, four of the Roman or Draconic forms of government had fallen, the *regal power*, the *dictatorship*, the *decemvirate*, and the *consular power* of the military tribunes; the last of which was abolished about 366 years before the commencement of the Christian æra; none of these, therefore, ruled over the *whole Latin nation.* But as the Latins were finally subdued about 336 years B. C. *the consular government* of the Romans, which was then the supreme power in the state, must be the *fourth* head of the beast. This form of government continued, with very little interruption, till the rising up of *the triumvirate*, the fifth head of the beast, B. C. 43. The *dictatorship* of Sylla and Julius Cæsar could not be considered a new head of the beast, as the Latins had already been ruled by it in the persons of Cluilius and Fufetius. The *sixth* head of the beast, or that which existed in the time of St. John,

was, consequently, as we have already proved, *the imperial power* of the heathen Cæsars, or the seventh draconic form of government.

And *the other is not yet come*—Bishop Newton considers *the Roman duchy*, under the eastern emperor's lieutenant, the exarch of Ravenna, the *seventh* head of the beast. But this cannot be the form of government signified by the seventh head, for *a head of the beast*, as we have already shown, *is a supreme independent form of Latin government;* consequently, the Roman duchy cannot be the seventh head, as it was dependent upon the exarchate of Ravenna: and the exarchate cannot be the head, as itself was in subjection to the Greek empire. The Rev. G. Faber has ascertained the truth exactly, in denominating the *Carlovingian patriciate* the seventh head of the beast. That this was a supreme independent form of government is evident from history. Gibbon, in speaking of the patriciate, observes, that "the decrees of the senate and people successively invested Charles Martel and his posterity with the honours of *patrician of Rome.* The leaders—of a powerful nation would have disdained a servile title and subordinate office; but the reign of the Greek emperors was suspended: and, in the vacancy of the empire, they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty; and with a holy banner, which it was their duty to unfurl in defence of the church and city. In the time of Charles Martel, and of Pepin, the interpo-

sition of the Lombard kingdom covered the freedom, while it threatened the safety, of Rome; and the patriciate represented only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an enemy and imposed a master. In his first visit to the capital, he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor; and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I.—In the portico Adrian expected him at the head of his clergy; they embraced as friends and equals: but, in their march to the altar, the king, or patrician assumed the right hand of the pope. Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subjected, as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family; in his name money was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining which the title of *emperor* could add to the *patrician of Rome*." The seven heads of the beast are, therefore, the following: The *Regal power*, The *Dictatorship*, The power of the *Prætors*, The *Consulate*, The *Triumvirate*, The *Imperial* power, and The *Patriciate*,

And when he cometh, he must continue a short space—

The seventh form of government was only to remain a short time, which was actually the case; for from its first rise to independent power to its utter extinction, there passed only about forty-five years, a short time in comparison to the duration of several of the preceding forms of government; for the primitive regal government continued at least four hundred and twenty-eight years; the dictatorship was in power about eighty-eight years; the power of the prætors was in being for upwards of three hundred years; the consulate lasted about two hundred and eighty years; and the imperial power continued upwards of five hundred years.

Verse 11. *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*—That is to say, the Latin kingdom that has already been, but is now no longer nominally in existence, shall immediately follow the dissolution of the seventh form of Latin government; and this dominion is called *an eighth*, because it succeeds to the seventh. Yet it is not an eighth *head* of the beast, because the beast has only *seven* heads; for, to constitute a new head of the beast, the form of government must not only differ in *nature*, but also in *name*. This head of the beast is, therefore, *one of the seven*. Consequently, the form of government represented by this head is the restoration of one of the preceding seven. The restored head can be, therefore, no other than the regal state of the Latins, or, in other words, *the Latin kingdom*, which followed the patriciate, or seventh head of Latin government. But the beast, in his eighth state,

or under his first head restored, *goeth into perdition.* No other form of Latin government shall succeed; but the beast, in his last or antichristian condition, shall be taken, together with the false prophet that wrought miracles in his sight, "and cast alive into a lake of fire burning with brimstone."

It is observable, that the eighth Latin power is called by the angel *the beast*, and also *one* of his heads. This apparent discordance arises from the double signification of the heads; for if we take the beast upon which the woman sits to be merely a representation of that secular power which supports the Latin church, then the seven heads will represent the seven electorates of the Germanic empire; but if by the beast we understand the general Latin empire from first to last, then what is, according to the angel's first interpretation of the heads, called *the beast*, is, in this case, only *one* of his heads.—See on ver. 18.

Verse 12. *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.*—The meaning of *horns* has already been defined when speaking of those of the dragon. The meaning is, therefore, as follows: though the Latin empire be now in existence, the ten horns refer to ten Latin kingdoms yet in futurity, and consequently they have received no dominion *as yet*; for that part of the Latin domination now in power is the *sixth* head, or imperial government of the heathen Cæsars. But the ten states of the Latins receive dominion as monarchies, at the same time, with the beast, or that which ascendeth out

of the bottomless pit; consequently, the Latin empire here intended, is the one which was in futurity in the apostolic age.

Verse 13. *These have one mind, and shall give their power and strength unto the beast.*—Therefore the ten horns must constitute the principal strength of the Latin empire; that is to say, this empire is to be composed of the dominions of ten monarchs, independent of each other in every other sense, except in their implicit obedience to the Latin church. The *beast*, in this and the preceding verse, is distinguished from its *horns*, as the *whole* Latin empire is distinguished in history from its constituent powers.—See on ver. 16.

Verse 14. *These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings: and they that* are *with him are called, and chosen, and faithful.*—The ten powers of the beast must compose the secular kingdom of antichrist; for they make war *with the Lamb*, who is Christ Jesus. This is perfectly true of all popish states; for they have constantly opposed as long as they have had any secular power, the progress of pure Christianity. They make war with the Lamb by persecuting His followers; *but the Lamb shall overcome them, for he is the Lord of lords, and King of kings;* all lords have their authority from Him and no king can reign without Him; therefore the ten Latin kings are God's ministers, to execute His vengeance upon the idolatrous nations. But when these antichristian monarchies have executed the Divine purpose, those that are with the Lamb, the called, the chosen, and the

faithful, those who have kept *the truth* in the love of it, shall prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and their Deliverer.—See chap. xix. 19, 20.

Verse 15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*—"So many words," Bishop Newton observes, "in the plural number, fitly denote the great extensiveness of her power and jurisdiction:—She herself glories in the title of the *Catholic* church, and exults in the number of her votaries as a certain proof of the true religion. Cardinal Bellarmin's first note of the true church is, *the very name of the Catholic church:* and his fourth note is, *amplitude, or multitude, and variety of believers*, for the truly Catholic church, says he, ought not only to comprehend all ages, but likewise all *places*, all *nations*, all *kinds* of men.

Verse 16. *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*—Here is a clue to lead us to the right interpretation of the *horns* of the beast. It is said the *ten horns* shall *hate* the whore; by which is evidently meant, when connected with what follows, that *the whole* of the ten kingdoms in the interest of the Latin church, shall finally despise her doctrines, be reformed from popery, assist in depriving her of all influence, and in exposing her follies; and in the end consign her to utter destruction. From this it follows that no Roman Catholic power which did not exist so

late as the Reformation, can be numbered among the horns of the beast; the horns must, therefore, be found among the great states of Europe at the commencement of the Reformation. These were exactly ten, viz. *France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary,* and *Portugal.* In these were comprehended most of the minor states, not styled monarchies; and which, from their first rise to the period of the Reformation, had been subdued by one or more of the ten grand Roman Catholic powers already named. Consequently, these ten constituted *the power and strength of the beast;* and each minor state is considered a part of that monarchy under the authority of which it was finally reduced, previously to the Reformation.

But, it may he asked, how could the empire, which was the revived head of the beast, have been at the same time one of its horns? The answer is as follows: horns of an animal, in the language of prophecy, represent the powers of which that empire or kingdom symbolized by the animal is composed. Thus the angel, in his interpretation of Daniel's vision of the ram and he-goat, expressly informs us, that "the ram with two horns are the kings of Media and Persia." One of the horns of the ram, therefore, represented the kingdom of Media, and the other the kingdom of Persia; and their union in one animal denoted the united kingdom of Media and Persia, viz. the Medo-Persian empire. In like manner the beast with ten horns denotes that the empire represented by the beast is composed of ten distinct powers; and the ten horns

being united in one beast, very appropriately show that the monarchies symbolized by these horns are united together to form one empire; for we have already shown, in the notes on chap. xiii. ver. 1. that a beast is the symbol of an empire. Therefore, as the horns of an animal, agreeably to the angel's explanation, (and we can give no higher authority) represent all the powers of which that domination symbolized by the animal is composed, the Roman empire of Germany, as one of those monarchies which gave their power and strength to the Latin empire, must, consequently, have been A HORN of the beast. But the Germanic empire was not only a LATIN power, but at the same time was acknowledged by all Europe to have precedency of all the others. Therefore, as it is not possible to express these two circumstances by one symbol, it necessarily follows, from the nature of symbolical language, that what has been named the Holy Roman empire must have a double representation. Hence the empire, as one of the powers of the Latin monarchy, was a horn of the beast, and, in having precedency of all the others, was its revived head.

Verse 17. *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*— Let no one imagine that these ten Latin kingdoms, because they support an idolatrous worship, have been raised up merely by the power of man, or the chances of war. No kingdom or state can exist without the will of God; therefore let the inhabitants of the world tremble, when they see a wicked monarchy rise to pow-

er; and let them consider that it is raised up by the Lord to execute His vengeance upon the idolatries and profligacies of the times. It is said of the kings in communion with the church of Rome, that God hath put in their hearts to fulfil his will. How is this divine will accomplished? In the most awful and aflictive manner! In causing ten Latin kings to unite their dominions into one mighty empire for the defence of the Latin church. Here is a dreadful dispensation of Jehovah; but it is such as the nations have most righteously deserved, because when they had the truth, they lived not according to its most holy requisitions, but loved darkness rather than light, because their deeds were evil. Therefore hath "the Lord sent them strong delusion that they should believe a lie, that they might all be damned who believe not the truth, but have pleasure in unrighteousness." But this deplorable state of the world is not perpetual; it can only continue till every word of God is fulfilled upon his enemies; and when this time arrives, (which will be that of Christ's second advent,) then shall the son of God slay that wicked "with the spirit of His mouth, and shall consume him with the brightness of HIS COMING."

Verse 18. *And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*—It has already been shown that the woman sitting upon the seven-headed beast is a representation of the Latin church; here we have the greatest assurance that it is so, because the woman is called a city, which is a much plainer emblem of a church, as the word is used un-

equivocally in this sense in so many parts of Scripture that we cannot well mistake its meaning.—See chap. iii. 12. xi. 2. xxi. 10. xxii. 19. and also Psa. xlvi. 4. lxxxvii. 3. Heb. xii. 22, &c. The woman therefore, must be the Latin church; and as the apostle saw her sitting upon the beast, this must signify that she hath A KINGDOM over the kings of the earth, i. e. over the kings of the Latin world, for that this is the meaning of earth, has been shown before in numerous instances. That KINGDOM which the woman has over the kings of the Latin world, or secular Latin empire, or in other words, the kingdom of the Latin church, is the numbered Latin kingdom, or, Romish hierarchy.—See on chap. xiii. 18. The woman is called a great city, to denote the very great extent of her jurisdiction; for she has comprehended within her walls the subjects of the mighty dominations of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. What an extensive city was this! Surely such as to justify the prophetic denomination that *great* city.

Having now gone through the whole of the angel's interpretation of St. John's vision of a whore sitting upon the seven-headed and ten-horned beast, it will be essentially necessary to examine a little more attentively the eighth verse of this chapter. It has already been shown that the phrases was, is not, shall ascend out of the bottomless pit, and yet is, refer to the Latin kingdom which existed before the building of Rome; to the Roman empire in the time of St. John; and to the Latin empire which was in futurity in the apostolic age.

But as the words was, is not, &c. are spoken of the beast upon which the apostle saw the woman, or Latin church, sit; how can it be said of this beast that it had an existence before the date of the Apocalypse, when the woman, whom it carried, was not in being till long after this period? And what connexion has the Latin empire of the middle ages with that which derived its name from Latinus, king of the Aborigines, and was subjugated by the ancient Romans; or even with that which existed in the time of the apostle? The answer is as follows:—St John saw the beast upon which the woman sat, with *all* his seven heads and ten horns. Consequently, as the angel expressly says, that *five* of these seven heads had already fallen in the time of the vision, it therefore necessarily follows, that the apostle must have seen that part of the Latin empire represented by the seven headed beast, which had already been under the emblem of *five heads*. Therefore, the woman sat upon the *beast that* WAS. But it is plain, from the angel's interpretation, that the whole of the seven heads fell, before the beast upon which the woman sat, arose; and yet, the woman is represented as sitting upon the seven-headed beast, to denote, as we have before observed, that it is the Latin kingdom in its last estate, or under one of its heads restored, which is the secular kingdom of antichrist. The beast is also said not to have any existence in the time of the vision; from which it is evident that the monarchy of the *Latins*, and not that of the *Romans* is here intended: because the latter *was* in the time of the vision. Again, the beast which St. John saw had not ascended out of

the bottomless pit in his time; consequently, the whole seven heads and ten horns were in futurity; for all these heads and horns rose up out of the abyss *at the same time* with the beast. How is this apparent contradiction reconciled? In the most plain and satisfactory manner, by means of the angel's double interpretation of the heads. For if the seven heads be taken in the sense of *seven mountains, (head*, in the Scripture style, being a symbol of *precedency* as well as *supremacy,)* then the beast with all his heads and horns was altogether in futurity in the apostle's time, for the seven heads are the seven electorates of the German empire, and the ten horns the ten monarchies in the interest of the Latin church. Finally, the beast is said to exist in the time of the vision; therefore, the Roman empire, which governed the world, must be here alluded to; and, consequently, the phrase *and yet is*, is a proof that as the beast is the Latin kingdom, and *this beast* is said to have an existence in the time of the apostle, that the empire of the Cæsars, though generally known by the name of *the Roman*, is in a very proper sense *the Latin kingdom*, as the Latin was the language which prevailed in it. Hence the seven-headed and ten-horned-beast is at once the representation of the ancient Latin power; of the Roman empire which succeeded it; and of the Latin empire which supports the Latin church. Here is then the connexion of the ancient Latin and Roman powers with that upon which the woman sits. She sits upon the beast *that was and is not*, because three of his heads represent the three forms of government which the ancient Latins had be-

fore they were subjugated by the Romans, viz. The Regal Power, The Dictatorship, and the Power of the Prætors. She sits upon the beast which *shall ascend out of the bottomless pit*, because all his seven heads, taken in the sense of *mountains*, were in futurity in the apostolic age. She sits upon the beast that *yet is*, because four of his heads represent four forms of government of the Roman or Latin empire now in existence, viz. The Consulate, The Triumvirate, The Imperial power, and the Patriciate. It is hence evident that *the beast*, in the largest acceptation of this term, is a symbol of the *Latin* power in general from its commencement in Latinus, to the end of time; its seven heads denoting seven kings, or supreme forms of Latin government, during this period, *king* or *kingdom*, as we have already observed, being a general term in the prophetical writings for any kind of supreme governor or government, no matter by what particular name such may have been designated among men. Thus the Latin power, from the time of Latinus to the death of Numitor, was the beast under the dominion of his *first* head; from the death of Numitor to the destruction of Alba, it was the beast under the dominion of his *second* head; from the destruction of Alba to the final subjugation of the Latins by the Romans, it was the beast under the dominion of his *third* head. And as the four Roman forms of government which were subsequent to the final conquests of the Latins, were also *Latin* dominations, the Latin power under these forms of government was the beast under the dominion of his *fourth*, *fifth*, *sixth* and *seventh* heads. The beast of

the bottomless pit which followed the fall of all the heads of the sea-beast, or general Latin empire, is, according to the angel's interpretation, *an eighth king*, *i. e.* an eighth species of Latin power, or, in other words, a supreme form of Latin government essentially differing from all the foregoing: yet as it is *nominally* the same with one of the preceding seven, it is not accounted an eighth *head* of the beast. The first beast of chap. xiii. is a description of the *eighth* or *last* condition of *the general Latin empire*, and is said to arise *out of the sea*, because the heads are there taken in a double sense, *sea* being a general term to express the origin of every great empire which is raised up by the sword; but when (as in verse 11.) one of the heads of the sea-beast (viz. that secular power which is still in being, and has supported the Latin church for more than a thousand years) is peculiarly styled *the beast*, the Holy Ghost, speaking of *this* secular Latin empire, exclusively declares it to be FROM *the bottomless pit*.

But when the light of the great Reformation had began to shine, and, in the progress of ages, to detect the errors and expose the labarynths and ramifications of the above described *Pagan* and *Papal* powers, it would seem the arch seducer had in reserve another expedient of opposition to the Gospel. For when, in the process of a few centuries after the aggrandizement of the Roman Church, after it had thrown its spells of darkness and clouds of superstition over many countries, their arose from their midst and out of their own filth, a monster, the direct effect of their own errors, and which fell upon their own mother like

Milton's hell-hounds, and destroyed her for the time being in that place. This was done when the Atheists destroyed all the clergy of France in the time of their revolution. Here again is evident the depths of satan, in the upraising of this infidel beast, who, notwithstanding it hated the whore the Roman church; it laid a foundation for heresy, which may exist when its own parent has lost her power among the nations; which probably will not be till after Italy is destroyed by fire. This heresy is atheism, and has been, and will be propagated in four different ways, or rather by the means of four certain sects, which I forbear to name. These sentiments in their effects respecting the *true* character of Christ, have been, and will continue to be, in their teachings, the same that Mahomet taught of Him, namely, that he was *only* a finite being. But undoubtedly it is all one with satan whether the great *red dragon*, the ancient *heathen* Roman power, or the scarlet coloured beast of Papal Rome, or the atheistical beast of France, or the scintillations of that last meteor of hell rule among the nations; any thing with satan is equal; if the direct *effect* of the true *faith* be prevented. These errors which I call the scintillations of that *last* meteor of hell, are they which are now spreading to an alarming extent, in a very secret way, and will probably be the last distinguishing marks of the wicked before the second Advent of Christ.

Atheists deny the *being* of a God, Deists deny the *Son* of God, and some there are who deny the *Divinity* of the Son of God; and others, who, while they allow Him to be Divine, deny his equality with the God-

Head; others again lower the standard of penal law against sin, and say, the good and the bad shall all finally be happy in heaven together. Atheists have a thought very similar to this; they say there is no *real* difference between good and bad actions, but are only relatively so. From which it appears to me that there is but little difference, whether a man denies the being of God, or denies the Son of God, or denies the true character of the Son of God, or denies the penal laws of God, or denies their being any *real* difference between what is *called* good or bad actions; for all these streams flow finally into that dead sea of error, some how or at some period (so pertended) get rid of the eternal punishment threatened against finally impenitent sinners, in the Scriptures.

At the head of all infidelity stands the horrible Voltaire, who is justly considered the great chief of all false theology; and on the account of his unparalleled industry and struggles to destroy Christianity, should be considered as the head, under satan, of all infidels, of every shade whether before his time or since; and till time shall end. He was always urging his adherents to *strike*, and to strike deep, but conceal the hand; i. e. in their writings and labours to *stab* the cause of the Son of God; but keep themselves hid from the public, lest their books should be undervalued, and their invectives lose their force.

In the time of the French revolution in 1790, it is probable that this sect of infidels arrived to their zenith, at which time they usurped the reins of government, and abolished all *religion* that had any relation

to a Supreme Being, and murdered by tens of thousands its adherents, and abolished the Sabbath, created a new week consisting of ten days, and thus endeavoured to change the times which was established from the beginning.

This body of self-styled philosophers, in common council decreed that there is no God, and that death is an eternal sleep, and endeavoured to revive the Pagan worship, by actually dressing in a fantastical manner, an infamous woman kept by *Herbert* the Atheist, by the name of *Mormoro*, whom they inaugurated the *Goddess* of Reason, and was led at the head of a grand procession to the church of Notredame, the Cathedral of Paris, where she was solemnly placed on a throne of turf and flowers, to whom the atheist multitude burnt incense on an altar before her.

Voltaire, towards the end of his time, made in writing to a friend of his the following remark: "You bury your talents; you only contemn whilst you should abhor and destroy the *monster;*" meaning Christ, and then calls upon him to comfort him in his old age by so doing. Notwithstanding Voltaire so violently opposed the Christian religion, he was a great friend to the Socinian church as well as all the French infidels, for in their war against Christianity, they "considered the Socinians their worthy allies:" they knew the sentiment would lead directly to deism; hence Voltaire expressed himself to the king of Prussia, persuading him to patronise that church; which leads me to suspect that he belonged to that communion. Under such a cloak, as being most congenial—he might shoot out his envenomed shafts of infidelity, which continue to cor-

rupt to the present day; for it is a fact, however incredible it may appear, that *now* there are many Atheists who are as sanguine as any other grade of infidels are of their opinions. *

This same spirit of infidelity, such as was propagated by Voltaire and his coadjutors before that tremendous explosion, the French revolution, from bad to worse, has continued to foment and insinuate itself into the hearts of many countries; and will finally, some time in the next century, become the direct cause of wars and persecutions the most horrible against Christianity. This power will probably act in unison with the great Roman monster, (as once Pilate and Herod became friends to kill Christ) who about that time will be occupied in its last struggle for power, when Italy shall be sunk into the depths beneath and "*utterly burned with fire.*"

If in the times of Voltaire, Atheism taught that there is no moral difference between the actions of men, it teaches the same now: this I have learned from personal debates with Atheists to be the fact. As they taught *then*, that God is *nothing*, that government is a *curse*, and authority is a usurpation, that civil society is the *only* apostacy of man, that the possession of property is robbery, that chastity and natural affection are mere prejudices; and that adultery, assassination, poisoning, and other crimes of a similar nature, are lawful, and even virtuous: abstractly considered from all relation to political society; so they teach now. This doctrine has been propagated under the auspices of a certain society, styled the *Illumiati*, which originated in

* Witness the present publication of Voltaire's atheistical pamphlets at New York.

France in the days of Jacobinism, and has, in the most secret and subtle manner, accomplished the creation of many societies of the same kind in several countries, and even in America, covering themselves with the sacred cloak of Free-Masonry. See Smith on the prophecies, page 174. And it is greatly to be feared, that even now, Atheism, with its accompanying *satellites*, is rapidly increasing, especially in Christendom, under the specious titles chosen by certain sects, who ascribe to the Son of God all honor, *except* that which is wholly his due, which is, that men should *honour the Son even as the Father;* but by not so doing, they bring Him down as equal only with the finite which he created. This is unquestionably a continuation and kindred of that mystery of iniquity, which was foretold by St. Paul should arise; and, as I have before observed, it is quite equal, with Satan, what errors men embrace, so that Christ is not so believed on, as to save the soul by faith. So I say again: it is equal with Satan, whether, in Pagan countries, idolatry prevails, or in other countries, if the woman, sitting on the scarlet coloured beast, prevails; or in others, if barefaced atheism prevails, as once in France; or if any other doctrine *prevails*, which does not exalt Jesus Christ to the throne of Omnipotence, and equality with the Father, with whom he existed from *everlasting*, but became incarnate, and shall exist to *everlasting*, one indivisible God, Father, Word, and Holy Ghost.

Arianism, which is justly considered a heresy, had an early commencement, and came to its greatest strength and popularity about the year, A. D. 600. It

had spread into many countries. Emperors and kings embraced the scheme, and became its furious advocates, and enforced their doctrine by the arms of Goths and Vandals, and persecuted the church in opposition to them with great severity. Smith on the Prophecies, page 449. This monster has, from time to time, lifted its gorgon head since the days of Arius, for acceptance among men; and it is a fearful fact, that even now that sentiment poisons all ranks of irreligious men to an alarming degree. Notwithstanding it has been from age to age refuted as unsound, yet it lives, and will live, deceiving and being deceived, till the time arrives when God shall arise in his might, and destroy infidelity in all its ramifications, by a destruction of its adherents before the time of the Millennium. But in the midst of all this increase of wickedness, the gospel will also prevail, and be carried into all heathen nations of the earth; but the numbers who shall be saved thereby, it is feared, will be small in comparison of the immense numbers of sinners, who will reject it or neglect it; for while thousands, tens of thousands, and hundreds of thousands, will be converted by the gospel all along till the Millennium, there will be found millions who will despise it.

But a small minority of mankind, since the first promise of a Saviour, has accepted of him, there were but few who were ready to enter into the ark when the flood came, and but few received and believed in the Messiah when he appeared at Jerusalem; and but few, in comparison of the great mass of men who will be on the earth when the Millennium shall have nearly arrived,

will be ready to enter into its joys and immunities when the trumpet shall sound. The days of the trial of the inhabitants of earth is now drawing to a close, for God has said that his spirit shall not always strive with man. The time will soon come, when God will say, *All the the day long I have stretched out my arm, but no man regardeth it. Ye have set at nought all my counsels, and would none of my reproofs. I also will laugh at your calamity, and mock when your fear cometh. When your fear cometh as a desolation, and your destruction as a whirlwind, then shall they call upon me, but I will not answer.*

In the beginning, God was six days in making the solar system, but he rested on the seventh: wherefore it is said, six days shalt thou labour, but the seventh is the Sabbath. Now God has labored, when the Millennium shall have come, six thousand years with the great family of man, rising up early, and crying, *O, do not this abominable thing that I hate*—offering to all the race of man grace and mercy, in the dispensation of his wisdom and providence.

From the view I have given of my fellow man, I am led to believe that they will increase in wickedness, as the years draw nigh to the close of the great week. It is probable that before that time arrives, there will be a tremenduous and dreadful persecution, which will arise in every part of the world nearly at the same time, as the allied powers of Satan have once before arose, for the Mahomedans, Arians and Roman Catholics came into being about the same period of time.

It will be needful, therefore, in order that the Mil-

lennium may sustain the character of *rest, peace* and *holiness*, for God to remove all the wicked from the face of the earth, at the same time when Satan shall be bound and shut up. For if the father of sinners is taken away, why shall not his children share a similar fate? And that this shall be the doom of Satan is certain, because the evangelist John has said, *And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.* This chain should be considered only as descriptive of the power of God to bind or curtail, effectually and totally, the evil influence and power of Satan, who will be undoubtedly confined and located to the place which was *prepared*, (and therefore *created)* for the devil and his angels, when first they fell from heaven, or *from their first estate*, and is situate somewhere in the great field of space, where he, with all his demoniac companions, who fell from heaven with him, shall be confined. See Rev. *And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years*

SIXTH DIVISION.

Considers the way and manner in which it is probable God will remove the wicked from among the living, for they shall not enter into that land of promise.

Twelve million men, or more, in the deep flood
Were drown'd, because they sinn'd against their God;
And when the Egyptian king, and tawny host,
The Jews pursu'd, were in the Red Sea lost:
So in the last great war, through all the world,
From life to death the wicked shall be hurl'd.

THE dealings of God with notorious sinners in former ages, is a criterion by which we can be guided to a tolerable degree of certainty, relating to the above supposed total destruction of all the wicked just previous to the Millennium.

Our first instance shall be the case of the antedeluvians, of whom it is stated in the Scriptures, that they had wholly corrupted their way before God—their crimes and abominations cried to the very heavens, and howled through all the habitations of men. Violence, bloodshed, rapine and plunder, was doubtless their universal character: Therefore, God said concerning them, *The end of all flesh is come before me.* Consequently, he brought the flood upon the whole earth, in

the year of the world 1656, in which perished all the race of men, Noah excepted, and his family.

A second public testimony, which God has exhibited against sinners, though not so fatally accompanied as to produce death among the offenders, was the case of the builders of the tower and city of *Babel.*

The particular sin of which this great compact were guilty, was, their intention of placing, at the very pinnacle of their tower when finished, an idol, with a sword, which idol was to be to them a *talisman*, to whom they intended to look for protection and success in war. *See Clark on Genesis.*

This great tower stood on the river Euphrates, in the country where was built the city of Babylon in after times on the plains of Shinar, and is spoken of by several historians. It is stated that Nebuchadnezzar beautified and adorned it for idolatrous purposes, an account of which, and of the confusion of tongues, is given by several ancient authors. Herodotus saw and described it. A *Sybil*, whose oracle is yet extant, spoke both of it and the confusion of tongues. A history of this tower, and of many remains of ancient facts respecting it, is found in the Chaldean writings and records.

But for building this tower God was displeased, and manifested his displeasure by confounding their language, and scattering them abroad in the earth. I shall here insert an extract from the Chaldean history, (copied from Clark) concerning this tower, by BOCHART, who observes, that these things are taken from the Chaldeans, who preserved many remains of ancient

facts, and though they often *add* circumstances, yet they are, in general, in some sort dependent on the text. 1. They say, Babel was builded by the *giants*, because Nimrod, one of the builders, is called in the Hebrew text *gibbor*, a *mighty man*, or, as the Septuagint has it, a *giant*. 2. These giants, they say, sprang from the earth, because in Genesis 10, 11, it is said, *he went minhaarets hahie*, i. e. *out of that earth;* but in the English translation it is, *Out of that land went forth Ashur;* but this is rather spoken of *Ashur*, who was another of the Babel builders. 3. These giants are said to have waged war with the Gods, because it is said of Nimrod, Genesis 10, 9, *he was a mighty hunter before the Lord;* or, as others have rendered it, *a warrior and a rebel against the Lord.* These giants are said to have raised a tower up to heaven, as if they had intended to have ascended thither. This appears to have been founded on, *and its top* shall reach to *heaven.* 4. It is said that the Gods sent *strong winds* against them, which dispersed both them and their work. This appears to have been taken from the Chaldean history, in which it is said their dispersion was made to *the four winds of heaven*, be arba ruchey schemyia, i. e. to the four winds of the world. 5. And because the verb *phuts* or *naphats*, used by Moses in the original, signifies not only to *scatter*, but also *to break to pieces*, whence *thunder.* Isa. 30, 30, is called *nephets* in the original, a breaking to pieces; hence, they supposed the whole work was *broken to pieces*, and overturned. It is probable, from this disguised representation of the Hebrew text, that the Greek and Roman

poets took their fable of the giants waging war with the Gods, and piling mountain upon mountain in order to scale heaven.

Concerning their language, which was spoken at the building of Babel, it is likely it was one, and was composed of monosyllables—that each had a distinct *ideal* meaning, and only *one* meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or when there were but few words in a language, using them by a different mode of pronunciation to express a variety of things. Where this simple monosyllabic language prevailed, and it must have prevailed in the first ages of the world, men would necessarily have *simple ideas*, and a corresponding *simplicity of manners*. The Chinese language is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes, separated from their combinations so that they might stand by themselves, it would answer nearly to this character, even in its present state. In order, therefore, to remove this unity of sentiment and design, which I suppose to be the necessary consequence of such a language, caused them to articulate the same word differently, to affix different ideas to the same term, and, perhaps, by transposing of syllables and interchanging of letters from new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended.

A third and more terrible overthrow of sinners is demonstrated by the destruction of the four cities, which were in the vale of Sodom and Gomorrah. The

tract of country called Sodom and Gomorrah, was eighteen miles wide by seventy long, but is now filled with water, and is called the Dead Sea.

From the bottom, it is said by Dr. Clark, arises frequently large lumps of a bitumenous matter, from which a fœtid odour escapes. A phenomenon also of the same nature, though more surprising, is frequently seen in these dreary waters, which is, the rising up of large hemispheres of this bitumen, which, as soon as they touch the surface, and are acted on by the external air, burst at once with a *great* smoke and noise. This happens generally near the shore; but farther out in the deep is as frequently seen large columns of smoke to suddenly shoot up from the bottom. From this phenomena, it is supposed that beneath this sea is still a subterranean fire; hence, some authors have asserted, that Sodom still continues to burn, and has burnt from the day of its ruin till now: From which circumstance, I should certainly suppose that those cities, and the territory on which they stood, was destroyed by the eruption of subterranean fire, rather than by lightning, which some have thought, in glancing along on the surface of the earth, might have caught accidentally, and fired the bitumenous substance of this plain, of which it was chiefly composed. But undoubtedly it was a storm of fire just then created for that express purpose; for in that case, it was as easy for God to pour down from the atmosphere, a shower of fire and brimstone, as it was for him, at the request of Elijah the prophet, to send a flash or great flame of fire from *heaven*, twice in succession, and destroyed at each

time a captain and his men. And if we may rely upon the sacred word, those cities were destroyed in a supernatural way, for the sins of their inhabitants, who were equally involved in the tremendous overthrow. Their numbers were unquestionably very great, for they inhabited four cities in the vale of Sodom, besides those who dwelt in villages and country seats. One hundred thousand persons would be quite as small a number, as is reasonable to suppose.

A fourth instance of God's severity against flagitious sinners, was the universal death which was effected at midnight by the destroying angel in all the families of the Egyptians—the number of whom, though not spoken of in the Scriptures, must have been very great, for at that time the Egyptians were a strong and numerous people. Also the destruction of Pharaoh's great army in the Red Sea immediately after.

A fifth, is the case of Korah, Dathan and Abiram, who conspired against Moses and Aaron about the priesthood; but God ended the contest by causing the earth to open and swallow up all that appertained to them in a moment; and with them there was two hundred and fifty men who had favoured this project, and had, according to the desire of Moses, appeared before the Lord, with censers in their hands, in order that God should decide whether the priesthood should belong to the Levites, or should belong to any of the people who were capable, which was the thing Korah and his company had contended for. But against these there came out a great flame of fire from the Lord, and destroyed the two hundred and fifty pretenders to the

sacred office. But before this thing could terminate, and the subject be at rest, and the people satisfied that the priesthood was given to Moses and to Aaron, and to the seed of Aaron forever, it was neeessary that God should vindicate the fact by further severity, because on the morrow there arose a great murmuring against Moses and his brother Aaron, in which they alleged that they had killed the Lord's people, insinuating that they had done it of themselves by some art or device of which they were possessed, more than the people knew of, thinking probably it was a necromantic power by which they had effected it. But while this vile slander and mockery of God's power was fermenting among them, for they were rising en masse against Moses and Aaron, there went out from the Lord suddenly a great plague, for Moses saw that the people at a distance were melting away, and he hastened Aaron with a censer and fire in it, to the place where they were dying; and he stood between the living and the dead, and made atonement. But before this was accomplished, there was slain fourteen thousand seven hundred of the people who had thus sinned against God in this matter. Numbers, 16, 14.

We observe, as the sixth instance, that of the Israelites there fell twenty-three thousand in the wilderness at once, by the bite of fiery serpents, because they sinned by murmuring against God and against Moses, his servant.

Our seventh instance of God's severity against enormcus sinners, is demonstrated in the discomfiture of the Assyrian host, who came against the Jews in the reign

of Hezekiah. The Assyrians had for their king Sennacherib, whose palace and city royal was the great Nineveh of antiquity, to whose inhabitants the prophet Jonah once preached repentance. But this Assyrian king, while he, with his immense army, was encamped against the city of Jerusalem, boasted that he and his predecessors, kings of the Assyrians, had destroyed the Gods of all the earth; he, therefore, defied and reproached the God of the Jews, who is the true and only wise God. But God, in order to vindicate his name, and to impress his fear upon those heathen nations, and likewise to save Jerusalem, wherein is Mount Zion, the city of the great king, which is beautiful for situation, the joy of the whole earth, sent out an angel in the night, and slew of the Assyrians, who had blasphemed his great name, one hundred and eighty-five thousand men. 2 Kings, 19, 35.

Many more instances might be noted, wherein God has shown, that if the inhabitants of the earth become altogether incorrigible, or a portion of them, that they stand in imminent danger of being destroyed by the angel of his power, after the same example.

The character of the era which will be ushered in at the close of the next century, demand the universal absence of *all* sinful persons, because it is to be a holy Sabbath to the Lord, a rest from the toils and woes occasioned by the introduction of sin—a time when the unutterable joys of a close fellowship with the Father of Spirits is to take place. Therefore, the wicked at that moment must be removed by power divine, after the same supernatural manner as above recited. "For

what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell with them and walk in them, and I will be their God, and they shall be my people." 2d Corin. 6, 14, 15, 16. Wherefore it is evident a separation must then take place, of a more decisive character than could well be accomplished at the time when Paul wrote to the Corinthians; but, as it is written, the tares must grow with the wheat till the time of the harvest—which harvest will then have arrived in the most sublime and essential manner, for then will be fulfilled these words of Christ, *And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.* These are the wicked who then shall mourn, not with a *godly sorrow* for their sins, but with horror and despair at the approach of their Judge, though at that time, when He shall thus come, we may not look for the general judgment, that cannot arrive till after the Millennium; but at that time also shall be fulfilled another communication the Saviour made to his disciples, which was, that at that time, when all the wicked tribes of men shall mourn, when they see the Son of Man coming, &c. that He will *send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of hea-*

even to the other. Matth. 24, 31. This then is the first resurrection.

The prophet Isaiah has spoken very similar to the view given by St. Matthew. *Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.* Isaiah 66, 5. But the momentous period is rapidly hastening, it is even at the door, when God will arise to shake terribly the earth; and after the former examples of severity against incorrigible sinners, he will begin to do, but immensely more terrible and general, for now the glittering sword of his wrathful power shall be unsheathed, and the adversaries cut asunder. For the Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war, he shall cry, yea roar, he shall prevail against his enemies. Isaiah 42, 13. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. Zech. 13, 8 "A whirlwind shall be raised up from the ends of the earth. The evil shall run from nation to nation. The whole earth shall be devoured by the fire of my jealousy. He shall destroy the sinners thereof out of it. And the slain of the Lord shall be many, from one end of the earth even to the other end of the earth. According to their deeds accordingly he will repay, fury to his adversaries, recompense to his enemies." *For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble; and the day*

that cometh shall burn them up, saith the Lord of hosts that it shall leave them neither root nor branch. Mal. 4, 1. Upon which I remark, that this verse of Malachi clearly contemplates a time when the wicked shall have no abiding place on the whole globe. The only and proper place for men who are bad, to have *root and branch* in, is the *earth;* therefore from the earth, where they *root* their *affections*, and *branch* out their plans of happiness, they must be finally rooted out. But respecting the righteous, it is said, and very pertinently too, as I apprehend, respecting the Millennium, *So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. And they shall go forth and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched.* Isa. 66, 24. This last verse by Isaiah as clearly points out the destruction of the wicked from among the righteous, as does Malachi; because he says *they*, referring to those who shall worship Him, in verse 23, shall look upon the *carcases* of the men who have transgressed against Him; from which it is evident, that both conditions are to be accomplished on the earth. Again, from the following remark of Isaiah, we gather, that the righteous are to have a twofold cause of rejoicing, namely, because He shall then sever between the good and the bad; and that it is not in relation to the great and last judgment day that the prophet speaks, we instance the qualification of his words, namely, that *then* their *bones* shall flourish, which idea may be considered as illustrative, both of the resurrection of the righteous dead,

and the great change which at that time will doubtless be effected in the constitutions and longevity of the saints, who shall then be alive on the earth, who had not died. The verse is as follows: *And when ye shall see this your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.* Isaiah 66, 14. The manner, therefore, in which God will destroy the wicked from the earth, if we are correct in supposing that his former destructions of them are to be relied on as precedents, will also be chiefly by supernatural means, at that day, carried into effect by the agency of angels commissioned to destroy, who will slay with an invisible sword: such as king David saw in the hand of an angel, who stood between the heavens and the earth, just over the threshing floor of Ornon the Jebusite—which angel had slain at that time of the Jews, for a great sin they had committed, seventy thousand men. 2 Samuel 24, 15.

The pestilence God may employ as a vengeful minister of his wrath among them, and in divers places great earthquakes, and at sea by terrible tornadoes, the waves roaring, and men's hearts failing them, for fear of the things that are now coming upon the earth These things will come suddenly upon the wicked, in a day and an hour when they think not, in the midst of buying and selling, feasting and mirth, marrying and giving in marriage—when in the midst of pursuits of honour and ambitious designs, and oppressions of the poor—when in the height of impious glorying in their

shame, saying, *Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation.* 2 Peter 3, 4. Such is the language of infidelity in all ages, and in all countries. But here, at this stage of the argument, I shall introduce what I conceive to be a *decision*, that mankind will not by slow degrees, as is supposed by many, become conformed to holiness, so that religion shall have no opposition in the earth, and in that way finally introduce the Millennium, but shall show the contrary will be the fact; though, as I have said elsewhere in this work, the gospel will spread over the whole earth, (Italy excepted) and that very speedily, because the exertions of the times strongly denote it. Yet this is no argument by which to prove all souls will become its recipients, for in our own country, where the gospel is universally known and respected in the general sense, how many are not saved by it! That the Millennium shall not be introduced in such a way, I prove by the remarks of St. Paul to the Thessalonians, 5th chapter, 1st, 2d and 3d verses. "But of the times and the seasons, brethren, ye have no need that I write unto you. . For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

This day of the Lord which is to come, cannot be understood of the final judgment, because in the 4th chapter of the same letter to the Thessalonians, the chapter preceding the one from which I have made the

quotation of the above three verses, it is announced by the Apostle, that that day of the Lord is the day in which he will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and that then the dead in Christ shall arise—which cannot, therefore, allude to the general judgment, but to the first resurrection only. In order, therefore, to prove, that at the commencement of the Millennium, there will be many wicked on the earth, we have only to notice the third verse of the fifth of Thessalonians, which declares the fact by saying, *For when they shall say, peace and safety, then sudden destruction cometh upon them*, &c. It is, therefore, clear, that as destruction cometh not upon the righteous at that day, that it is upon the sinner, who shall then be cut off. This view I think corroborates all the other passages which I have quoted, to prove a general destruction of the wicked at the time of the first resurrection, when the Millennium will commence.

From the account St. Paul gives of the first resurrection, in his fourth and fifth chapters to the Thessalonians, it is certain there shall be a universal ruin of all sinners; and it is as certain, that a first resurrection implies a second, and the lapse of time between will as certainly consist of one thousand natural years, for thus it is stated by St. John, Rev. 20, 5. *But the rest of the dead lived not again until the thousand years were finished.* But when the time shall have nearly arrived for the glorious Millennium to commence, suddenly there shall be felt a trembling, for God will shake terribly the earth, till the wicked are shaken out of it.

A dismal sound shall go forth, such as will wither the soul with terrors, such as once chased the Assyrian army, who had closely besieged the city of Samaria in the days of the prophet Elisha. 2 Kings 7, 6. For now the globe shall be encompassed by the destroying angels, such as were seen by king David standing between the earth and the heaven, over the place of the threshing floor of Ornan the Jebusite, having a drawn sword in his hand stretched out over Jerusalem. 1 Chron. 21, 16. But while this trembling is felt, and this heart withering sound is heard, the wicked on all hands shall be suddenly seen falling to the ground, smote with the pestilence and by the destroying ministers, so that perhaps in one short day the work shall be done by earthquakes, by volcanoes, by storms at sea, by pestilence, and the invisible sword.

In this place, I cannot refrain from doing myself the pleasure, and also the reader, of introducing an extract from the Rev. DAVID SIMPSON'S Plea for Religion, upon the subject of the destruction of Rome, (though partially introduced before on page 36) at the end of Daniel's time, times, and a half time, which he makes to consist of 1260 years. His method of arriving at such a result is, that a *time* is a prophetic year, a Jewish year consisting of 360 days only; and that *times* signify two of those prophetic *days*, amounting to 720 natural days or years—a *time* to 360 natural days or years, and a *half time* to 180 natural days or years—amounting in all to 1260 days or years, at the end of which Rome *papal* shall be literally destroyed, which he supposes will not be far from the year A. D. 2000.

This highly esteemed author, after having examined the prophecies relative to Christ, declares that the evidence is sufficient to establish Him the predicted Messiah. He then by a fair, and, indeed, irresistible, conclusion, infers, that if the prophets have pointed out Christ so definitely, that they have therefore as definitely pointed out what shall befal the church, and also the *great man of sin* in the latter ages. He then notices the visions of Nebuchadnezzar and Daniel, which point out kingdoms, monarchies, and empires, which were to arise in the earth, and traces their rise and fall along the downward stream of time till the uprising of the little horn, which should so exalt itself against the Jews, and in after years against the Christian church, and makes them apply to the papal powers, which is the fact. He then observes, in reference to his destruction, that not only shall Antichrist be overthrown, but even Rome itself—the place and city where he hath carried on his abominations for so many ages, shall be everlastingly destroyed. "The language of Scripture is extremely strong, and is sufficiently clear and precise. Thus Daniel: I beheld then, because of the voice of the great words which the horn spake. I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. Thus, too, St. Paul, where he is probably speaking of Antichrist: The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and

from the glory of his power. And again, in another place in the same epistle, where he is certainly and professedly speaking of Antichrist, he saith: And then shall that *wicked* be revealed, whom the Lord shall destroy with the brightness of his coming. Thus, too, St. John: The *beast* goeth into *perdition*. Again: Her plagues shall come in one day, and she shall be utterly burnt with fire. The kings of the earth shall bewail her, and lament for her when they see the smoke of her burning standing afar off, for fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city, for in *one hour* is thy judgment come —in *one hour* so great riches are come to nought. They shall see the smoke of her burning: And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And immediately after this, the inhabitants of heaven rejoice, saying, *Hallelujah, and her smoke rose up forever and ever.* It must be allowed these are very strong expressions, and imply a punishment extremely severe. It is as remarkable also, that all the country about the city of Rome is a kind of *bitumen*, or pitchy substance. And in the year of our Lord 80, a fire burst out from beneath the ground in the middle of the city, and burnt four of the principal *heathen* temples, with the sacred buildings of the Capitol. Italy, indeed, is a store house of fire. And when the 1260 years, or *time, times*, and a *half time*, shall have elapsed, and the time to cleanse the sanctuary come, Rome itself, imperial Rome, with all its magni

ficence, will be absorbed in a lake of fire, and sink into the sea, to rise no more at all forever." Thus far the opinion of Mr. Simpson, which is an awful but rational conclusion.

I would here remark, with humble confidence, that when Babylon is thus destroyed, the period will not be the general judgment; because the kings and merchants of the earth are represented as *standing* far off, and *fearing* her *torments*, and bewailing the loss of so great *riches*, which, it is not reasonable to suppose, they would do, if the judgment were passed by. It is probable this signal mark of vengeance against Rome, or spiritual Babylon, will take place a little sooner than the destruction of sinners in other places, that she may be distinguished as peculiarly obnoxious to the displeasure of the great God above other sinners; and perhaps, too, that others may improve this terrible example during the short respite which may be granted, and repent, for great are the mercies of God if they will lay it to heart. But of the saints in that country, it is said, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18, 14. And now it may be, that what St. John saw will be accomplished literally with all sinners, (as was the fact with the ancient Gog and Magog of Syria, the carcases of whose army was eaten of the fowls and beasts of the mountains of Israel) except such as shall be destroyed by fire in the country of Rome. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven,

come and gather yourselves together unto the supper of the great God, that ye may eat of the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. Rev. 19, 17, 18.

But in the midst of all this terror and desolation, the heart of the Christian shall not be moved, nor one of their lives shall be lost; for, if at sea, the storm that whelms the wicked in the deep, shall waft the righteous to the shore; or, if in sinking cities that go down to the pit, when the earth opens her mouth to swallow them up, a way shall be made for their escape; or, if the volcanoes shoot their cataracts of fire to the clouds over the heads of the righteous, the same God who was with the three Hebrews in the seven times heated furnace, will withhold the flames till they are escaped. Nor the pestilence, nor the destroying angel's sword, shall hurt them, for who can prevail against those who have in them the seal of the living God, which is holiness of heart.

Thus shall be removed from the earth all sinners, and the way prepared for the immediate commencement of the Millennium, the *seventh* day of the *great week* from the creation, when the whole church shall rest, and shall take the kingdom and possess it forever. This is the great antetype of all the other Sabbaths—this is that good thing which they in the law, and the prophets shadowed forth.

SEVENTH DIVISION.

Shows when the Millennium may be expected. The method pursued in this division, to ascertain the arrival of that period, will be, 1st, by a compared and concise view of the several kinds of ancient Jewish Sabbaths; and, 2d, as analagous to the same point, will be presented a view of natural and supernatural periodical recurrences. 3d. An illustration of the three visions in the book of the prophet Daniel, will be given, so far as it is thought they refer to the Millennium, or to the time when the sanctuary shall be cleansed.



The sevenfold Sabbaths, kept by Israel's kings,
Had couch'd beneath those numbers, mystic things!
And nature, from her deeps, her latent periods pour.
Her ceaseless powers move on, her oceans roar;
And heaven its wonders, too, sometimes to men disclose,
As once was shown a Daniel, where Ulai's water flows.



MANY have been the uninspired prophecyings of the period in which the Millennium is to come. A certain anxiety for its speedy commencement probably has driven many, who delight in the joyous anticipation, beyond the proper boundaries assigned for its commencement by the great chart-book, the Holy Scriptures; for the accomplishment of all those things foretold in the Scriptures, must be realized before its glory can bless the world. The measurement of every thou-

sand cubits, which characterized the length of that river which Ezekiel saw measured by an angel, must be realized in its dispensations before that day shall come. The account of that symbolical river, which is so minutely described by Ezekiel, and its final envelopment in the sea, is precisely what is meant in other places in the word of God, where the *sanctuary* is spoken of prospectively, anticipating a time when it must be *cleansed.* I suppose there will be no disagreement with the following opinion: That the *sanctuary,* as spoken of in the Scriptures, is spoken of as being the *visible* church, whether under the patronage of Jews or Christians. This appears to be the meaning in Daniel, chap. 7, verse 11, *By him the daily sacrifice was taken away, and the place of his sanctuary was cast down.* This is spoken of the temple at Jerusalem, at which place the church was organized; therefore, the term *sanctuary* is the church. But this church, this visible sanctuary, is contemplated as being composed of good and bad, otherwise a *cleansing* would not be contemplated, and agrees with the similitude of our Lord, who represents the gospel by a fishing net, bringing to the shore both the good and the bad; but the good are preserved, while the bad are cast away. From which it is clear, that the sanctuary may be thus contaminated, and so continue, till the great era of cleansing it shall come.

The period for cleansing it is the grand point at which all books, written upon this subject, have aimed. Different periods have been fixed upon for its accomplishment, and some of these periods have already

passed by, and yet the sanctuary is not cleansed—the watchmen do not yet see eye to eye, foul members yet stain its lovely whiteness.

I have now before me the opinion of Edward Irving, that the prophetic *time*, *times* and a *half time*, making 1260 years, as foretold by Daniel, should be considered as having ended at the era of the French revolution in 1793. But such cannot be the fact, because the *sanctuary is not cleansed*. There are three notable Scriptural modes of calculation, which must have their fulfilling at the *same* period, namely, when the river, which Ezekiel saw, commenced with Abraham, flows into the great sea, which is the Millennium—when the 1260 years of Daniel shall witness the cleansing of the sanctuary—when the 2300 days or years of the same prophet, though commencing at an earlier era, shall also have their ending at the cleansing of the sanctuary. See Ezekiel, 47th chap. from the 1st verse to the eighth inclusive; Daniel, 7th chap. 25; do. 8, 14. When, therefore, these three are accomplished, the Millennium will commence.

It appears to me to be the heighth of folly to fix upon any partial revolution, which has been effected in favour of religion since the resurrection of Christ, as of sufficient universality to justify the opinion, that the *sanctuary* has been cleansed. Perhaps we cannot fix upon any era when the church has not been infested, more or less, with wicked members, and will unquestionably continue to be thus afflicted, till the time of its universal cleansing shall come. This, then, we look for, with unvarying confidence, to be accomplished

when this river of celestial light, and those two periods spoken of by the prophet Daniel, shall be completed at one and the same time. Till that time, it cannot be said the sanctuary is cleansed—till that time, the church cannot be called the HOLY CATHOLIC CHURCH.

The following extract from Mr. Carrington's remarks, under the head of *Holy Catholic Church in the apostolic creed at evening prayer*, corroborates the above opinion. I am indebted for the extract to a work entitled "*Second Advent*," by an American layman, who states that he extracted it from a Mr. Warner, who, it appears, wrote upon the subject of the common prayers of the *Church of England*, who introduced the following remarks from Mr. Carrington, upon the idea of what constitutes a *Holy Catholic Church*.

"Considering the general state of the Christian church, from the first hour of its foundation almost to the present, there doth not appear to have been an interval, when the two affections of *Holy* and *Catholic*, have been fairly compatible; and all attempts to reconcile those jarring qualities of *sanctity* and *universality*, have only occasioned a constrained and unwarrantable interpretation of the terms. It is too evident that the church in general (much less the *holy church*) hath, as yet, been far from being universal. From hence, expositors have been obliged to recur to partial and figurative constructions; to distant and even sometimes to forced interpretations; in order to support their unnatural solutions with arguments the most

specious, many of which tend, at best, to prove how the church may, with some show of probability, rather than how it necessarily must be termed at once both holy and catholic. But as in Scripture we ought not to recede from the *letter*, without apparent necessity, so why may not the same rule obtain here? Why should we quit the full and genuine sense of a word for one partial and emblematical, when it may with safety and consistency be adhered to? Suppose, then, we can find a state or time, when the whole of this article, in the plain and literal meaning of the words shall be found to be strictly true; when this complicated affection shall belong to the church of Christ by a just and unquestionable right; when both the holy church shall become catholic, and the catholic church shall become holy? Ought we not rather to direct our attention to *that* than to any other period wherein we meet with the least difficulty or obstruction. In a word, the great mistake seems to lie in referring that to either past or present which belongs solely and entirely to futurity. For if there be any force in words; if there is any dependence to be had on the sacred writers, either under the old or new dispensation; we are certainly to expect, even on this side Heaven, a *state*, an *age*, a *period* in which the church of Christ shall appear in a form, in all respects greatly transcending any it has hitherto enjoyed, when the holy *few* shall no longer be hid and obscured amidst a sea of iniquity; no longer seem an undistinguished handful in the midst of a wicked and idolatrous world; no longer be contracted within so narrow a compass, as that even their existence

shall seem precarious and uncertain, when, in short, the church of Christ shall become at once so absolutely *catholic*, that *all shall know Him, from the least even to the greatest;* and so universally holy, *that every one who is left in Zion, and who remaineth in Jerusalem, shall be called* HOLY, *even every one who is written among the living.* Here then we must seek that church, which is at once the object of our wishes and of our faith; and that *communion of saints*, we long so ardently to be joined to. But it will be well worth our while to take a more comprehensive view of this glorious and remarkable period.

To trace the declaration of it, indeed, through all its stages, were to go very far back in the Holy Scriptures, since it is certain that it was not absolutely unknown in the first ages. There are evident footsteps of this opinion here and there dispersed in the Chaldee paraphrase, and in the Talmud; and with some few particularities, it is held by the Jews at this day—And indeed, as the learned Mede observes, the second and universal resurrection, with the state of the saints after it, now so clearly revealed in Christianity, seems to have been less known to the ancient church of the Jews than the *first resurrection.* There are many passages in the royal Psalmist, which have an evident tendency this way; and some obscure allusions, some distant hints may be met with, even in the books of Moses; but the prophets were principally employed in this great discovery, and it engrosses so large a share in their writings, as it were almost endless to transcribe. In short, we can scarcely turn our eye upon any part of

them, but it is struck with something which leads us to the expectation of a state of glory and peace, of righteousness and salvation. In a word, a state truly and entirely corresponding to the venerable and expressive title of an *Holy Catholic Church.*

In what light these several passages of the prophets are to be considered—not to mention the *almost unanimous interpretation of the primitive fathers*—The *Holy Ghost* seems himself to have instructed us ; *for we*, saith the Apostle, *according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.* From whence it is evident, that those prophecies received not their full completion, in the first promulgation of the Gospel, and calling in of the Gentiles; for both these circumstances were actually past, and the Gospel dispensation had taken place when the Apostle wrote. Where then are we to trace this promise, but in the above recited remarkable passages? And what are we to conceive by *an earth inhabited by righteousness*, but a church purged from its present gross and numerous abominations, universally clear, pious, *holy*. And in a word, composed of a pure and entire communion of faith?

That such a period as this is yet due to the church of Christ, seems too plain to be denied—But when or where to take place, is a matter of some dispute even among those, who are nevertheless agreed, with regard to the thing in general. But that it certainly will, at some time or other, is quite sufficient for our purpose; and when it does, the church of Christ will be strictly and truly, in the full and genuine sense of the words,

what it hath never been yet, both *holy and catholic*; But let us proceed to consider what may give a further light, both into this, and the remaining part of the article.

St. John, as he was to close the succession of prophets, seems appointed to repeat such of the ancient predictions as were yet to receive their completion; with such further illustration as the shorter distance of their approaching periods rendered necessary. And this remarkable dispensation so far from being forgotten, is discussed by him with the greatest particularity and exactness. In a word, what glimmered in the writings of Moses and David; what we saw as through a glass darkly, in the prophets, this Apostle seems to have shown us openly, without a parable, and face to face.

After a short but clear description of such remarkable particulars as were successively to take place in order to usher in that glorious economy, "I saw," says he, "an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand—And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, *till the thousand years should be fulfilled.* And I saw the souls of those who were beheaded for the testimony of *Jesus* and for the word of God, and who had not worshipped the beast—and they lived and reigned with Christ a thousand years. But the rest of the dead lived not till the thou-

sand years were finished." At the end of this Millennium succeeds the second and general resurrection; and the happy interim is evidently *the new heavens and the new earth* of Isaiah; the *latter days* of the prophets; *the times of restitution; the times of the refreshing* of the Gospel; and the *golden age* of the heathens. The attendant circumstances are too plainly parallel, the likeness and conformity too strong, for us not to see that they are one and the same thing—Behold here then the long promised kingdom of the son of David; behold his universal dominion in a truly catholic church. Nor can we turn our eyes on the companions of that happy reign, the noble army of those that had been beheaded for the testimony of Jesus, and for the word of God; and who had not worshipped the beast, neither had received his mark upon their foreheads, or in their hands, whom the Lamb shall therefore make *kings* and *priests*, and they shall reign on earth, without exclaiming, here is indeed a communion of saints—a blessed unmixed society of the just, enjoying universal harmony, and a free and uninterrupted intercourse with God, their King and Saviour, the holy angels, and each other. I think it, by no means, either impossible or improbable, that an opinion which had so long and so universally prevailed in the church; which had borne so large a share in the hopes, belief, words, and writings of so many of its members; and been patronized by apostles, apostolic men, confessors, and martyrs, should find a place in some of their confessions of faith—rather very improbable it is, that a point by them esteemed of so much

importance should be wholly neglected—not impossible that such an one may be this very confession before us; or at least, that this remarkable and mysterious article (which I think, according to the usual interpretation of it, hardly carries weight enough to be made a distinct article of faith) may have been transferred from such into this creed, at a time when its genuine intention was not, perhaps, thoroughly understood. Thus far, however, I must think certain, that by the help of this hypothesis, we have a much less intricate and constrained solution of this article, than any of those which are usually given us. In which opinion I have the satisfaction of finding myself supported by the ready concurrence of some persons of distinguished characters for learning and judgment, as well as zealous attachment to the genuine doctrine of sound and orthodox Christianity."

Thus far we have the opinion of Mr. Carrington, that till the sanctuary is cleansed, or till the Millennium foretold by the Revelator commences, the church cannot be considered strictly a Holy Catholic Church. Though I disagree with his opinion, that the Millennium is the *new heaven* and the *new earth*, promised in the Scriptures, because this idea embraces an era which lies beyond the time in which the sanctuary is to be cleansed. We are not told by the Revelator to expect the creation of a new church at that time, but that the Lamb shall have the victory over his enemies, which is the cleansing of the sanctuary, promised by Daniel the prophet. This glorious time will be the period when that which St. John saw shall be fulfilled. See Rev.

21, 2, 3, 1. *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men.* This, then, is the Millennium; but the period for the new creation is yet future, because it is stated in the verse following, *And he that sat upon the throne said, Behold I make all things new.* And the reason why, I conclude, this new heaven and new earth is to be a real creation, and does not mean the glory of the church, is because, in verse 1st of the 21st chap. *And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea.* The last clause of this verse qualifies the whole, as not belonging to the church in the Millennium, because the Revelator says, there was *no more sea;* therefore it is spoken only of the new creation, which is to be created after the Millennium is passed, and also after the general judgment day.

I introduced the remarks of Mr. Carrington to show that I am not alone in the opinion, that all individuals who then compose the visible church, will absolutely be holy, else the sanctuary will not be cleansed at all; and also to show that others have held the opinion, that there will be two distinct resurrections, one of the righteous at the beginning of the Millennium, and the other of the wicked at its end, or soon after. But I trust I shall not be charged with egotism when I state, that this opinion was already penned in the manuscript of my book, before I saw this opinion of Mr. Carrington.

who, I apprehend, speaks the sentiment of the English church upon that subject, and states that he had the satisfaction to find himself supported by the ready concurrence of persons of distinguished characters for learning and judgment, as well as zealous attachment to the genuine doctrines of sound and orthodox Christianity. And further, lest any might suppose that I have, in the composition of this work, followed only the beaten track of ages, will state, that when I had finished the leading positions of it, I had never seen a work upon the subject, nor conversed with any but such as generally contradicted my views.

But I proceed, and by the aid of Scripture and analogy, hope to demonstrate the true time when the Millennium, so long the subject of the highest hopes of the church militant, shall arrive.

That time has been rightly measured, or reckoned, from the beginning of the world, there are none who can successfully dispute; because the Scriptures are not only the most ancient record of chronology, but they are the most true. It is said by Adam Clark, (see his advertisement before Matthew) that Archbishop Usher has calculated, that Christ was born exactly in the year of the world 4000, to which his own account nearly agrees. See his comment on St. Matthew, 3d chapter, where he states that John the Baptist was born A. M. 3999, and that Christ was born about six months afterwards, which very probably might bring his birth in the year 4000, especially so, if the Baptist was born at any period of that year subsequent to the sixth month. Therefore, I do not hesitate to pub-

lish my faith, founded on such evidence as is perfectly satisfactory to me, that the Millennium will commence the moment six thousand years are accomplished from the creation of the earth; and that the period spoken of is not far hence, is certain, if we trust the chronology of Scripture, which none should doubt: From which it appears, following the Usherian plan of calculation, which is allowed to be the most correct, if not perfectly such, that Christ was born A. M. 4000. Since that era, 1827 years have gone by, or if we add the four years, which, it is said, the common reckoning falls short, then it is 1831 from the era of the present year since Christ. Add, therefore, 4000 years B. C. to 1831, A. D. and it gives the product of 5831 years since the creation; then add 169 years to 5931, and it gives the product of 6000 years.

One hundred and sixty-nine years from the end of this year, accordingly, the expected Christian Millennium will commence. There are many things, connected with this view, which corroborate the opinion; which things I shall make to pass before the reader for his inspection and belief.

First, I shall give a concise and compared view of the various kinds of ancient Jewish Sabbaths, which I think typical of the Millennium.

The appointment of the first Sabbath by the order of heaven, which occurred the seventh day from the beginning of creation, was intended as a day of rest for man, and also for a day of *peculiar* expressions of love and worship to the Creator, as well as to aid the creature in his recollection, that God created the hea-

vens and the earth in six days, but rested on the seventh; and He ordained the first seventh day, with all its succeeding ones, to be observed by all the inhabitants of the earth as the grand data of their existence, being commenced the day before the ordination of that day in the natural, moral and political image of God.

The Creator greatly demonstrated his benevolent purposes towards our race, when he commanded the solemn observance of every seventh day. The nations, who, out of regard to God's authority, have reverenced that day, have been more or less blessed of heaven on that account, above other nations who observe it not. But in the process of ages, God raised up from among the nations a people, viz. the Jews, to whom he chose to reveal many things, to whom was committed the oracles of God, the first Testament. Among the records of God's good pleasure committed to this people, are found their obligation to observe three distinct kinds of Sabbaths, beside the original one. The first was a Sabbath of *weeks*, wherein they were to number seven Sabbaths, making forty-nine days; and the fiftieth they were to observe, by offering a new meat offering to the Lord in the most solemn manner. Levit. 23, 15, 16.

The second was a Sabbath of years, wherein they were commanded to number six years from their first possession of the country, and to keep the seventh for a Sabbath, in which they were forbidden to labour. Levit. 25, 4.

The third was a Sabbath of years also, though of much longer continuation, consisting of seven times

seven years, making forty-nine, and the fiftieth to be a Sabbath hallowed in a solemn manner—a Sabbath in which a general obliteration of all grievances took place. It was a jubilee, a year of restoration to all those that were in bonds, or involved in their estates. Levit. 25, 8.

Here, then, we find the appointment of three kinds of Sabbaths, for the use of the Jews, which are embodied in the law of Moses, and all that appertained to that law, its sacrifices and Sabbaths were, besides their intrinsic worth to the Jews, shadows also of some good things to come in future ages. *For the law, having a shadow of good things to come, are not the very image of the things.* Heb. 10, 1. Therefore the things they symbolize, are the very image or reality pointed at. From which it is extremely easy to percieve, that the law of sacrifices, with all its accompanying ceremonies, were but the shadows of the great sacrifice of Christ for the sins of the whole world; and that He, and the gospel which He preached, and its healing effects, were the good things which it shadowed forth. But what good things, distinctly considered, do those three kinds of Sabbaths shadow forth? for they must be considered as shadowing forth some good thing, as well as the law of sacrifices. We consider, that though there are three kinds of Sabbaths, yet they are one in their nature, and had their uses among the Jews, and were ordained wholly for times of offerings to God, and for feasts to his honour, and for rest to the land, and for times of release to the oppressed, and restoration of involved estates, and to keep in

remembrance the wonderful things God had done for them as a nation, lest they should forget his name, and say who is the Lord, and mingle with the surrounding heathen nations. We, therefore, conclude them as typically blended together, and pointing to one event only, which event is no where to be found in the Christian economy, except it be the expected Millennium. That great Sabbath of rest, the jubilee of heaven, wherein the earth shall rest from a weight of wickedness, which has oppressed it six thousand years, when that time shall have arrived, but *then* shall rest a thousand years, which is one seventh part of the time, and in this respect most strikingly resembles all the former kinds of Sabbaths, which were its forerunners.

The resemblance that all these kinds of Sabbaths bear to each other in one respect, we will now endeavour to present to the reader, with the desire of impressing upon his mind, that they, *on that one account*, point to the Millennium, which particular is, that they are all governed by the number seven. The first Sabbath consisted of one perfect and whole day, which is the seventh part of seven days, or a week of days, but the seventh a Sabbath.

The second kind of Sabbath was observed at the end of seven weeks, or when they had numbered seven Sabbaths from the day when the sheaf for a wave offering had been presented to the priest. From that day, therefore, they were to number seven weeks, making forty-nine days, but the fiftieth must be a holy day —this was a week of weeks.

The third kind consisted of seven years, and the se-

venth year was a Sabbath—this is a week of years. The fourth kind consisted of seven times seven years, and the fiftieth a Sabbath—this was the great week of years, which embraced in it seven weeks of years, or seven Sabbaths of years.

The first Sabbath, or every seventh day, which was given to Adam, was a sanctification of one seventh part of the time, in reference to *rest, and the worship of God.* The three other kinds of Sabbaths which were given to the Jews, was a sanctification of certain periods of time, which, after a septennial manner, referred to rest for the land, to offerings to God, to release of the oppressed, and restoration of involved estates, every fiftieth year after seven Sabbaths of years were accomplished.

So also shall the Millennium, consisting of a thousand years, be the sanctification of one seventh part of the age of the earth, in reference to the absence of all moral and natural evil, as those other kinds were for the purposes for which they were ordained. This view of the subject exceedingly exalts the propriety of the expectation of a thousand years' Sabbath, and will effect its design with equal certainty.

Now if these resemble each other in the manner of their constitutions, observing the order of sevens, will it not be in exact coincidence with these, if we say that seven thousand years is a week, but the seventh a Sabbath, which will be the *great week* of time.

I believe that each day in the first week of time stood each the representative of a thousand years; for it is

said of God, that with him a day is as a thousand years, or a thousand years a day. With this view, in reference to his saying a thousand years is as a day, I have concluded, that seven thousand years are but seven days, and that the seventh is the Sabbath, which is the Millennium.

From the beginning, and through all the sacred book, the number seven appears to be a perfect number, and is used to denote a perfection belonging to whatever it illustrates, or which it symbolizes.

In the beginning, seven days was a perfect week. God added seven days to his promised patience toward the old world. Clean beasts were taken into the ark by *sevens*. The years of plenty and famine in Egypt, and their emblems, were marked by *sevens*. The days of feasting, or feast of tabernacles, of unleavened bread, was observed by *sevens*. The number of beasts, in sundry of their oblations, were offered by *sevens*. The golden candlesticks had *seven* branches. *Seven* priests, with *seven* trumpets, went round the wall of Jericho *seven* days, and *seven* times, on the *seventh* day. Wisdom had her *seven* pillars.

In Revelations, there were *seven* churches, *seven* candlesticks, *seven* spirits, *seven* stars, *seven* seals, *seven* trumpets, *seven* thunders, *seven* vials, *seven* plagues, and *seven* angels to pour them out on the *seven* headed monster.

Seven often signifies many, as sevenfold, and is complete in whatever it refers to. And as the first week of time was not complete nor perfect, without its seventh day of rest, which was, and is now, emphatically the glory

of the week, so neither shall the great week of seven thousand years be perfect without its seventh day of Millennial rest, which will be the glory of the great week of time.

Seven days for a week, and the seventh a Sabbath; seven weeks for a week, and the seventh a Sabbath; seven years for a week, and the seventh for a Sabbath; seven times seven years for a week, containing seven Sabbatic years, and the fiftieth for a Sabbath; seven thousand years for a week, and the seventh a Sabbath, appear to be analagous to each other, and bear the marks of design, in reference to the Millennium, or the great Sabbath of rest to a weary world.

Having presented the evidence of sacred chronology to prove that time has been rightly measured, and having made a comparison of Sabbaths, I now, in the third place, proceed to notice the recurrences of remarkable events, as promised in the Seventh Division of this book, and will, in a certain sense, corroborate the two former statements, viz. of chronology, and a comparison of Sabbaths—as follows:

When the recurrence of the same thing is observed to transpire, from age to age, in a periodical way, it is natural to expect a return of the same thing, unless nature be changed in her laws.

The recurrences which I shall notice, and are obvious to all, are, first, The ebb and flow of the tide waters every twelve hours—the revolution of the earth on her axis every twenty-four hours—the change of the moon from full to full every lunar month—the blowing of the trade winds six months from north to south, and

six months from south to north—the annual revolution of the earth round the sun, producing all the varieties of the seasons within the compass of twelve months—and the migration of fowls and fishes from one clime to another at certain periods of the year. From a knowledge, therefore, that these things recur periodically, it is safely calculated that they will continue to transpire in their order, till the order of nature which produces them is changed.

If we view the planets, we shall find them exact in their periods of return: Mercury travels round the sun in some time less than three months—Mars in some time less than two years—Saturn in nearly thirty years, and Herschel in eighty-three years. And on the account of their faithful return to the same point in the heavens in exact periods, have, therefore, become waymarks to the astronomer.

Now as these things in the natural world are certain to return at definite periods, and never disappoint expectation, so neither will the periods that have produced some supernatural event, disappoint the expectation of a return; or the return of such a period will be expected to produce some great and supernatural event, but not of the same kind, though originated by the same cause, which is God.

The events to which I allude, are, first, that series of events, which took place from the era of the great deluge, till the remarkable appearance of the everlasting God to Abraham, to whom the important promise was made, that of his seed the Messiah should come, and on that account all the families of the earth were in him

to be blessed. The flood, the destruction of all mankind except eight, the repeopling of the earth from Noah's family, the confusion of language at the building of Babel, the calling of Abraham from his father's house to go to an unknown land, and the revelation God made to him there concerning his seed and posterity are the grand events which transpired about the year of the world 2000, and are considered altogether, supernatural.

A second series of events, which were also supernatural, was the advent of Christ, the incarnation of the Word—He who was and is the Mighty Counsellor, the Everlasting Father, the Ancient of days, Creator and Upholder of universal nature, who then revealed Himself in a stable at Jerusalem, to become a sacrifice for the redemption of men. Thirty-three years of sorrows, which marked the humble life of God incarnate, and his final crucifixion on Mount Calvary, his resurrection from the dead on the third day after his death, and glorious ascension from earth to heaven forty days after, in full view of above five hundred witnesses, all of which were accomplished about the year of the world 4000.

A third series of supernatural events may be expected to be unfolded, when the third great period of time shall be accomplished, which is now within one hundred and seventy-three years of that time. The events which will then take place are, a destruction of all sinners from among the living righteous—a resurrection of all the righteous dead at the sound of the archangel's voice, "for the trump shall sound, and

the dead in Christ shall rise first"—the real appearance of the Son of Man in his own glory, and that of his Father and the holy angels, will then take place. A restoration of all living saints, who have not tasted death, to the paradistical state, may then be expected —all natural and moral evil banished from the earth, and Satan shut up in the bottomless pit for a thousand years.

There have been two thousand years from the creation, without any written law from God—this is called the *patriarchal* dispensation till Abraham. 2. There have been two thousand years under the law, where there has been a written revelation, a succession of prophets, and a divine ecclesiastical establishment. This was the dispensation of the law, given to Moses and the Jews at Horeb, which includes from Abraham till Christ.

3. Nearly two thousand years have now elapsed since the era of the nativity of our Lord, when the Christian dispensation commenced, and will, at the close of the next century, arrive at the zenith of its splendour and victories on the earth.

Thus far having presented the recurrences of nature as analagous to the main point, which, as it relates to the unfolding of supernatural events at almost given periods since the world began, amount to a moral certainty, in connexion with the typical Sabbaths, that at the end of the next century the Christian Millennium will commence.

We shall next, and fourthly, attempt, from a view of the prophet Daniel's prophecy, to show when the Mil

lennium will come. The prophecies respecting that time, are contained in the second, seventh and eighth chapters of this book. I shall examine them in their order, in reference to this subject; but shall omit, for the sake of brevity, the very interesting history of the incapacity of the wise men of Babylon to interpret the extraordinary dream of their monarch, Nebuchadnezzar; but shall commence with the dream as unfolded to the king by Daniel. See book of Daniel, chap. 2, verse 31 to 35 inclusive. *Thou, O king, sawest and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

But before we treat upon the subject of the stone becoming a great mountain and filling the whole earth, we shall attend to the interpretation of Nebuchadnezzar's dream as given by Daniel.

It appears this great image, seen by Nebuchadnezzar in his dream, signified four great monarchies, of which the Babylonish empire was the first and greatest. This

was the first monarchy imposed on man after the flood, and was commenced by Nimrod, he who once became a mighty hunter before the Lord—(See Gen. 10, 8,)—of whom we have the following account from the ancient Jewish writings, given by Dr. Clark. We learn from verse 10 of chap. 10, that this Nimrod founded several cities in his time, which were called Babel, Erech, Achad, and Calen, in the land of Shinar. He was thought a bad man, which his very name seems to signify. *Nimrod* comes from the word *marad*, which signifies, he *rebelled;* and the Targum on 1 Chron. 1, 10, say Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord. He was mighty in hunting, or in prey, and in sin before God, for he was a hunter of the children of men, and said to them, depart from the religion of Shem, and cleave to the institutes of Nimrod. The Targum of Jonathan ben Uzziel says, "From the foundation of the world, none was ever found like Nimrod, powerful in hunting, (wild beasts of the age, which then unquestionably abounded) and in rebellions against the Lord." The Septuagint calls him a surly giant before the Lord; upon which Dr. Clark remarks, "that Nimrod having acquired power, used it in tyranny and oppression; and by rapine and violence, founded that domination, which was the first distinguished by the name of *kingdom* on the face of the earth." This kingdom, commenced by Nimrod in the year of the world 1771, was ended with the death of Belshazzar, in the year of the world 3466; and in the "time of Nebuchadnezzar it extended over Chaldea, Assyria,

Arabia, Syria, and Palestine. He was the head of gold."

The second great monarchy, represented by a *breast and arms of silver*, "was the Medo Persian empire, which properly began under Darius the Mede, allowing him to be the same with Cyaxares, son of Astyages, and uncle to Cyrus the great, son of Cambyses. He first fought under his uncle Cyaxares, defeated Nerigissar king of the Assyrians, and Crœsus king of the Lydians; and by the capture of Babylon, B. C. 538, he terminated the Chaldean empire." "On the death of his father Cambyses, and his uncle Cyaxares, B. C. 536, he became sole governor of the Medes and Persians, and thus established a potent empire on the ruins of that of the Chaldeans."

The third great empire, represented by a *belly and thighs of brass*, was "the Macedonian or Greek empire, founded by Alexander the Great. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomanus at Arabela, Oct. 2, in the year of the world 3673, and thus terminated the Persian monarchy. He crossed the Caucasus, subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic sea and this river, the Ganges, he died A M. 3681, and after his death, his empire became divided among his generals, Cassander, Lysimachus, Ptolemy, and Seleucus. Cassander had Macedon and Greece; Lysimachus had Thrace, and those parts of Asia which lay on the Hellespont and Bosphorus; Ptolemy had Egypt, Lybia, Arabia, Pa-

lestine, Persia, Assyria, Bactria, Hyrcania, and all other provinces, even to the Ganges. Thus this empire, founded on the ruin of that of the Persian, had rule over all the earth."

"The fourth great empire, represented by legs of iron, and feet part iron and part clay, was the Roman government, the same mixed with the barbaric nations, and divided into ten kingdoms." "I think (says Dr. Clark) this means, in the first place, the kingdom of Lagidae, in Egypt, and the kingdom of the Seleucidae, in Syria. And secondly, the Roman empire, which was properly composed of them.

"First—Ptolemy Lagus, one of Alexander's generals, began the new kingdom of Egypt A. M. 3692, which was continued through a long race of sovereigns till A. M. 3974, when Octavius Cæsar took Alexandria, having in the preceding year defeated Anthony and Cleopatra at the battle of Actium, and so Egypt became a Roman province. Thus ended the kingdom of the Lagidae, after it had lasted two hundred and eighty years.

"Second—Seleucus Nicator, another of Alexander's generals, began the new kingdom of Syria A. M. 3692, which continued through a long race of sovereigns till A. M. 3939, when Pompey dethroned Antiochus Asiaticus; and Syria become a Roman province after it had lasted two hundred and forty-seven years.

"That the *two legs of iron* meant the kingdom of Lagidae and that of the Seleucidae, seems strongly intimated by the character given in the text. *And the*

fourth kingdom shall be strong as iron. Forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. Verse 40. "First, the *iron* here not only marks the strength of these kingdoms, but also their violence and cruelty towards the people of God. History is full of the miseries which the kings of Egypt and Syria inflicted on the Jews. Second—it is said that these legs should *break in pieces and bruise.* How many generals and princes were destroyed by Seleucus Nicator, and by Ptolemy, son of Lagus? Seleucus particularly, could not consider himself secure on his throne till he had destroyed Antigonus, Nicanor, and Demedrius; and Ptolemy endeavoured to secure himself by the ruin of Perdiccos, and the rest of his enemies. Thirdly—the *dividing of the kingdom*, the *iron and clayey mixture* of the feet, point out the continual divisions which prevailed in those empires, and the *mixture of the good and evil qualities* which appeared in the successors of Seleucus and Ptolemy: none of them possessing the good qualities of the founders of those monarchies; neither their valour, wisdom, nor prudence. Fourth—the efforts which these princes made to strengthen their respective governments by alliances, which all proved not only useless but injurious, are here pointed out by their mingling themselves with the seed of men. *But they shall not cleave one to another.* Verse 43. Antiochus Theos, king of Syria, married both Laodice and Bernice, daughters of Ptolemy Philadelphus, king of Egypt. Antiochus Magnus, king of Syria, gave his daughter Cleopatra to

Ptolemy Epiphanes, king of Egypt; but these marriages, instead of being the means of consolidating the union between those kingdoms, contributed more than any thing else to divide them, and excite the most bloody and destructive wars. In chap. 7, 7, the prophet, having the same subject in view, says, *I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with the feet of it.* And in chap. 8, 22, *Now that being broken* (the horn of the rough goat, the Grecian monarchy) *whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.* These, and other declarations, point out those peculiar circumstances that distinctly mark the kingdom of the Seleucidae, and that of the Lagidae, both of which rose out of the Macedonian or Grecian empire, and both terminated in that of the Romans.

"Second. Those two legs of iron became absorbed in the Roman government, which also partook of the iron nature; strong, military, and extensive in its victories; and, by its conquests, united to and amalgated with itself various nations, some strong and some weak—so as to be fitly represented in the symbolical image by feet and toes, partly of iron and partly of clay. Thus, as the Lagidae and Seleucidae arose out of the wreck of the Grecian empire, so the Roman empire arose out of their ruin. But the empire became weakened by its conquests; and although by mingling themselves with the seed of men, that is, by

strong leagues and matrimonial alliances, as mentioned above, they endeavoured to secure a perpetual sovereignty, yet they did not cleave to each other; and they also were finally swallowed up by the barbarous northern nations; and thus terminated those four most powerful monarchies."

Thus far we have attended the interpretation Daniel gave of the dream of Nebuchadnezzar, and comprehends a lapse of time from Nimrod's founding his kingdom A. M. 1771, till the Romans, the last of the four great empires, were swallowed up by the barbarous nations about the year after Christ 478—amounting in all, from Nimrod till then, to 2707 years. But the stone which Nebuchadnezzar saw smite the feet of the great image, commenced its operations 478 years before the end of the fourth empire was accomplished. If this interpretation, given by Daniel, is correct, in relation to the four great empires, as above stated, we look therefore for a fifth kingdom, which he as clearly foretold should arise *in the days of the kings of the fourth empire*, which was the Roman, and at the time when it was in its greatest strength and glory, did the predicted kingdom begin to make its appearance. This stone which Nebuchadnezzar saw smite the feet of the great image, was Jesus Christ, who was the king of the fifth kingdom which he came to establish on the earth, and is the very one intended by Daniel, when he says in chap. 2, verse 44, *And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed.*

Dr. Clark remarks, first, "That Jesus Christ has

been represented by a *stone*," and "refers chiefly to His church, which is represented as a spiritual building, which He supports as a foundation stone, connects and strengthens as a corner stone, and finishes and adorns as a top stone. He is called a stone also, in reference to the prejudice conceived against him by his country men. Because He did not come in wordly pomp, they therefore refused to receive him; and to them he is represented as a stone of stumbling and a rock of offence.

"Secondly. He is represented under another notion, viz. that of a stone projected from a catapult, or some military engine, which smote the image on its feet; that is, it smote the then existing government at its foundation, or principles of support; and, by destroying these, brought the whole into ruin.

"Thirdly—By this stroke, the clay, the iron, the brass, the silver, and the gold, were broken to pieces and became like chaff which the wind carried away. Now we have already seen that the Roman empire which had absorbed the kingdoms of the Lagidae and Seleucidae, was represented by the legs of iron, and feet and toes of iron and clay; but as we find that not only the iron and clay, but also the brass, silver and gold were confounded and destroyed by that stroke, it follows that there was then remaining in, and compacted with the Roman government, something of the distinguishing marks and principles of all the preceding empires, not only as to their territorial possessions, but also as to their distinctive characteristics. There were at the time here referred to, in the Roman empire, the

splendour of the Chaldeans, the riches of the Persians, the discipline of the Greeks, and the strength of the Egyptian and Syrian governments, mingled with the incoherence and imbecility of those empires, kingdoms and states, which the Romans had subdued. In short, with its political excellencies, it contained the principles of its own destruction, and its persecution of the church of Christ accelerated its ruin.

Fourthly. The stone represents Christ and his governing influence. It is here said to be a kingdom, that is, a state of prevailing rule and government, and was to arise in the days of those kings or kingdoms. See verse 44, chap. 2. And this is literally true; for its rise was when the Roman government partook of all the characteristics of the preceding empires, was at its zenith of imperial splendour, military glory, legislative authority, and literary eminence.

"Fifthly. This stone, or government, *was cut out of the mountain;* arose in and under the Roman government—Judea being, at the time of the birth of Christ, a Roman province. It was cut out *without hands;* probably alluding to the miraculous birth of our Lord; but particularly to the spiritual nature of his kingdom and government, in which no worldly policy, human maxims, or military force, were employed; for it was not *by might nor power, but by the spirit of the Lord of hosts.*"

Thus we have ascertained the commencement, continuance and present existence of the fifth kingdom which was to arise, according to the view of Daniel when he interpreted the dream of Nebuchadnezzar.

But there is one qualification foretold of this fifth kingdom, which no kingdom preceding it was ever endowed with, which was, that it should stand forever, and never be destroyed, and was destined to become a great mountain, and to fill the whole earth. But this having not yet been accomplished, we naturally look for that period in futurity, which shall now claim our further attention.

Perhaps it is not possible, in order to arrive at the desired period, to follow a better guide than Dr. Clark's explanation of the prophet Daniel's visions, which is thought he had about forty years after the time of Nebuchadnezzar's extraordinary dream. The same paramount empires of the habitable globe that should succeed each other, are set forth in the vision of Daniel, which were shown to Nebuchadnezzar, though by a different kind of symbol, viz. an image composed of a variety of metallic substances. But the prophet Daniel had a prospective view of those four great empires, under the likeness of several monstrous wild beasts, such as a lion with the wings of an eagle, a bear having three ribs of an animal in its teeth, a leopard with four wings like a fowl, and a fourth beast dreadful and terrible, and exceeding strong, having great iron teeth, devouring and breaking in pieces, and stamping the residue with his feet, being diverse from all other beasts before it, having ten horns upon its head. The first was a lion, with eagle's wings: This was "the kingdom of the Babylonians, and the king of Babylon is compared to a lion by Je-

remiah 5, 6, and by Isa. 5, 29, and is said to fly as an eagle. Jeremiah 48, 40, and by Ezekiel 17, 3, 7.

"The lion is considered the king of the beasts, and the eagle the king of the birds; and therefore the kingdom of Babylon, which was signified by the golden head of the great image, was the first and noblest of all the kingdoms, and was the greatest then in being. The wings of the eagle denote the rapidity with which the lion, Nebuchadnezzar, made his conquests; for in a few years, by his own arms, he brought his empire to such an extent, and raised it to such a degree of eminence, as was truly surprising; and all tended to show with what propriety this eagle-winged lion is here made his emblem."

This Babylonish kingdom is the same with that spoken of in Daniel, chap. 2, 38, and was commenced by Nimrod A. M. 1771, and ended with the death of Belshazzar A. M. 3466, and was succeeded by the Medes and Persians.

The second "*beast like unto a bear.* This was the Medo Persian empire, represented here under the symbol of the bear, as the largest species of these animals was found in Media, a mountainous, cold and rough country, covered with woods. The Medes and Persians are compared to a bear on account of their cruelty and thirst after blood; a bear being a most voracious and cruel animal. The bear is termed by Aristotle an all-devouring animal; and the Medo Persians are known to have been great robbers and spoilers."

This Medo Persian empire, represented in Daniel, chap. 7, under the emblem of a bear, is the same re-

presented in chap. 2, by a breast and arms of silver, but is succeeded by the Macedonian or Greek empire.

The third beast like a leopard, having four wings of a fowl, and four heads. "This was the Macedonian or Greek empire, and Alexander the Great its king. Alexander and his subjects are fitly compared to a leopard. First, the leopard is remarkable for its swiftness. Alexander and the Macedonians were very rapid in their conquests. Second—the leopard is a spotted animal; a proper emblem of the various nations, with their various customs and languages, which constituted the Macedonian empire. It may refer to the character of Alexander himself, sometimes mild, at others cruel; sober, and drunken; continent, and lecherous; having a great power of self-government, and at other times a slave to his passions. Third—the leopard, though small, is not afraid to attack the lion.

"Four wings of a fowl. The Babylonish empire was represented with two wings, and they sufficiently marked the rapidity of Nebuchadnezzar's conquests; but the Macedonians have here four wings; for nothing, in the history of the world, was equal to the conquests of Alexander, who ran through all the countries from Illyricum and the Adriatic sea to the Indian Ocean and the river Ganges, and in twelve years subdued part of Europe, and all Asia.

"The beast had also four heads: Signifying the empire after the death of Alexander, divided between his four generals. Cassander reigning over Macedon and Greece; Lysimachus over Thrace and Bethynia

Ptolemy over Egypt; and Seleucus over Syria." These were the four notable horns which sprung up out of the empire of Alexander after his death, and out of one of these there arose a little horn by itself, which became exceeding great. This was Antiochus Epiphanes, who persecuted the Jews, and polluted their temple and sanctuary, of whom we shall speak hereafter. He reigned about the year B. C. 300.

But after this, Daniel saw, in vision, a fourth beast arise, diverse from any that had preceded it. See chap. 7, 7. *After this, I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns.* This beast, seen by Daniel in his vision, is the same seen by Nebuchadnezzar in his dream, under the symbol of legs of iron, and feet part iron, and part clay, and is the same fourth kingdom, according to Daniel's interpretation of that dream. See chap. 2, 40. *And the fourth kingdom shall be strong as iron,* &c.

This fourth beast, says Dr. Clark, "is allowed, on all hands, to be the Roman empire. It was dreadful, terrible, and exceeding strong; it devoured and broke in pieces, and stamped the residue, that is, the remains of the former kingdoms, with its feet. It reduced Macedon into a Roman province about one hundred and sixty-eight years before Christ; the kingdom of Pergamos about one hundred and thirty-three years; Syria about sixty-five; and Egypt about thirty years be-

fore Christ. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms, so that it might, by a very usual figure, be said to devour the whole earth, to tread it down and break it to pieces; and became, in effect, what the Roman writers delight to call it, the empire of the whole world. This beast "was diverse from all the beasts that were before it, not only in its republican form of government, but also in power and greatness, extent of dominion, and length of duration. The ten horns were ten kingdoms, into which the Roman empire was afterwards divided," and "are reckoned thus: 1. The Roman senate. 2. The Greeks in Ravenna. 3. The Lombards, in Lombardy. 4. The Huns, in Hungary. 5. The Alemans, in Germany. 6. The Franks, in France. 7. The Burgundians, in Burgundy. 8. The Saracens, in Africa, and a part of Spain. 9. The Goths, in other parts of Spain. 10. And the Saxons, in Britain." These are the ten kingdoms represented by the ten toes of the great metallic image, and by the ten horns of the fourth beast. The symbols are dissimilar, but the kingdoms signified are the same. But while Daniel was considering the horns of the fourth beast, his attention was arrested by another, which he calls a little horn, which arose among the other ten horns.

But here let us pause, while we ascend with Daniel to the top of the Mount of Vision, from whence the distant empires, kingdoms, and revolutions of future ages were clearly seen. This vision was shown to Daniel about A. M. 3444, while he was a captive with

the whole of his nation at Babylon, about 566 years B. C.

From the glorious height of mental elevation to which Daniel was exalted in that vision of God, there were shown to him, as above recounted, fourteen distinct kingdoms which were to come into being, (except the one by which he was then a captive.) The first, therefore, which he notices as being important, with respect to the welfare of his nation, the Jews, and of the church and cause of his God in the earth, was the appearance of a little horn, which arose about the year B. C. 300; but of this horn we shall speak hereafter, as before remarked. From thence descending down the course of time, till after the advent of the Messiah, about the year A. D. 740, he saw arising from among the ten horns of the fourth great empire, which was the Roman,* another little horn, of which the first horn he saw B. C. 300 years, may be considered only as a precursor of this last horn, though the first arose 1040 years sooner. It is evident that those two horns occupy two distinct periods of time, because they were engaged in effecting two distinct objects, though actuated by the same spirit of wickedness. The first horn gloried in the destruction which he poured upon the Jews and their temple, as it is stated of him, that he *waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground*, and relates wholly to what he did to the Jews before the time of

* Though now divided and absorbed by the overflowing of the northern nations, yet retaining the name of Roman.

Christ. But the second horn, instead of rising out of one of the four horns, arose from the midst of ten, and aimed at the empire of the whole world, affecting to be the vicegerent of Christ on earth. This did not the first horn. By the first horn, the daily sacrifice was taken away, and the place of the sanctuary cast down. This was Antiochus Epiphanes. But of the last horn it is said by Daniel, that he plucked up three of the ten horns which were round about him; neither was this done by the first horn: From which it is clear they are distinct powers, and occupy distinct periods, though moved by the same spirit of wickedness to monopolize the empire of the whole globe, by which they are known as brethren of the same father, who is the devil.

This last horn, who had eyes like the eyes of a man, and a mouth speaking great things, is "among Protestant writers considered the popedom." The eyes in this horn are the symbols of oversight, "intimating cunning and superintendence; for the Pope calls himself *Episcopus episcoporum*, or the *Overseer of Overseers.*"

The mouth speaking great things, consists in his "pretending to unlimited jurisdiction, binding and loosing at pleasure. Promising to absolve from all sins, present, past and future; and threatening to send to everlasting destruction all kings, kingdoms and individuals, who dare to dispute his authority. To none can this apply so well, and so fully, as to the Popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins,

which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God, in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them; and they go against God, when they give indulgences for sin." This they have done, and is the worst of all blasphemies. The dreaded councils at Rome, under the sole direction of the numerous Popes since they became antichristian, have endeavoured to wear out the saints, "by wars, crusades, massacres, inquisitions and persecutions of all kinds. What, in this way, have they not done against all those who have protested against their innovations, and refused to submit to their idolatrous worship. Witness the exterminating crusades published against the Waldenses and Abbigenses. Witness John Huys, and Jerom of Prague. Witness the Smithfield fires in England. Witness God and man against this bloody, persecuting, ruthless and impure church." They have also thought "to change times and laws, by appointing fasts and feasts; canonizing persons whom they choose to call saints; granting pardons and indulgences for sins; institutiug new modes of worship utterly unknown to the Christian church; new articles of faith; new rules of practice; and reversing, at pleasure, the laws both of God and man."—*Dodd.*

This, then, is the beast foreseen by Daniel the prophet, into whose hands the saints were to be given a *time, times* and a *half time*, which term is, by all com-

mentators, allowed to signify 1260 years, reckoning 360 days to the year. A *time* is computed at one year, or 360 days—*times* at two years, or 720 days—a *half time* at a half a year, or 180 days. These days added, give 1260, which are each a symbol of one year. 1260 years is, consequently, the time the saints were to be given into the hand of this beast, or little horn, which arose from among the ten other horns; but at what period of time is it judicious to fix upon as the time when the saints were given to this horn? This appears to be the grand difficulty, and as many periods as writers upon this subject have been hit upon, and claim to be the true time. But to me it appears perfectly in vain to expect the saints shall be released from the grasp of this papal monster, a day sooner than the time when the sanctuary, which is the visible church on the earth, is to be cleansed, perfectly cleansed, from all things that can offend. This sentiment is drawn from Dan. 7, 26. *But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.* Unto what end? I answer, to the end of the 1260 years from the time they were given into his hand. But it is also clear, from the same verse, that the consumption of this saint-holding power shall be somewhat gradual, and from time to time shall be shaken. This, in one instance, has already been done. "In 1798, the French republican army, under General Berthier, took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present

it appears to be healed: but it is but merely skimmed over, and a dreadful cicatrice remains."

But there will surely come a time, probably several years this side the Millennium, when this beast must be not only shaken, but utterly destroyed at the place where he now has his seat and throne in Italy. See Daniel 7, 11. *I beheld because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body given to the burning flame.* This statement of Daniel is wonderfully corroborated by St. John. See Rev. 18, 8. *Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her,* i. e. the little horn, seen by Daniel among the ten, or the woman sitting on many waters, seen by St. John; for it is both one—the papal power. But when Italy, the seat of this beast, shall come to be thus destroyed, and suddenly sunk into the sea, other Catholic countries will not so much lay it to heart, as immediately to repent, but will consider it only one of those convulsions in nature, to which the earth is always subject, and consequently will remain in their ignorance and bigotry, mourning over the sad fate of the seat of the beast; for who but its friends will mourn over the destruction of the great engine of the devil to persecute the saints. St. John, by the spirit of prophecy, has minutely pointed out this circumstance, where he represents those who survive the destruction of Italy, as saying, *Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with*

gold, and precious stones, and pearls: for in one hour so great riches is come to nought. Chap. 18, 16, 17.

From these circumstances, it appears that the church of God will continue under the power of this same papal horn, in some sense more or less, till the final destruction of all kinds of sinners takes place, as before argued, just before the resurrection of the righteous dead, which circumstance shall be the great door of entrance into the Millennial state. To this view agrees the fact of history, concerning the time when the saints were first given into the hands of that mighty horn, the papal power. It is well known, that all along from the martyrdom of Stephen, whom Saul of Tarsus, afterwards St. Paul, aided in putting to death, there was, till the time of Constantine, a continued persecution of the Christians, except a little space after the destruction of Jerusalem by Titus, the Roman emperor. This persecution was carried on by Jews, mostly, till they were disabled to do so by the Romans; but thereafter by the Roman pagan powers, which at that time involved the world nearly in their sway. The blood of Christians flowed freely, beginning with Stephen the first martyr, which, like a small spring commencing a river, but in its progress enlarges as it passes through various regions of country, receiving tributary streams and springs till it becomes immense: so the blood of Christian martyrs accumulated in depth and in width, as the course of time carried them along succeeding ages, till great and horrible was the river of blood shed in support of the sacred cause. But when, by the immediate and supernatural

interposition of a wise providence, Constantine became changed from a supporter of the old heathen dragon worship to a supporter of the Christian, a stop to the effusion of Christian blood was immediately effected. It is well known that the emperor Constantine was changed in his views of the Christian cause, by the appearance of a bright and luminous cross in the sky, a little after noon day, with an inscription on it in the Greek language, BY THIS CONQUER. See Clark on Dan. who has quoted this fact from Euseb. De Vit. Const. lib. 1, chap. 28, and states that it was done while that emperor was in Gaul, A. D. 312, and that the prediction of the cross in the skies was fulfilled A. D. 331, when he terminated the reign of idolatry by an edict ordering the destruction of all heathen temples, when Christianity became the religion of his whole empire.

But very soon thereafter, the grand though fatal design of fixing Christianity on a more permanent basis was conceived, which was to have its support recognized in the constitution of the laws of the empire, instead of its being supported by the simple yet best of means, the conversion of sinners to God from the error of their ways. But this seed of ecclesiastical power having thus been planted, it soon vegetated beneath the hot beams of the rising sun of riches, power, and earthly glory in prospect, which soon began to appear quite above the horizon, and to glitter gloriously in the view of the church in those days. Hence the holy zeal which formerly, like a robe, covered the ecclesiastics of the Christian church, became paralyzed by the

strong desire of clerical empire and jurisdiction; the genius of which easily invented the imposing title of *Universal Bishop*. Hence the age of strife, to climb up to this seat, commenced, and it was not long ere it grew to a throne; from whence the appalling thunders of those pigmy gods rolled to distant nations their supreme commands, as from the throne of the Highest. As early as the year A. D. 606, we find an account of a third universal bishop, viz. Boniface. This, then, is the apostacy spoken of by St. Paul, the man of sin which he foretold. This is the beast which St. John saw rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. Is not this the beast to whom the dragon gave his power, and his seat, and great authority? Is not this the horn which Daniel saw arise, who had a look more stout that his fellows? This look of his, which was more stout than his fellows, signified that he would not only lay hold on the secular concerns of empires, but also extend his pretended power even to the invisible world, and controul the destinies of departed spirits. This no mortal power before him pretended to do. Into the hands of this monster, was the saints delivered for a *time*, *times* and a *half time*, or 1260 natural years. The prediction of Daniel states, that he was to arise from among ten other horns. These horns were formed out of the old Roman empire, by the incursions of the northern nations. "The first of those kingdoms (says Mr. Faber) which was the Huns, arose A. D. 356. and the last of them, that of the Lombards, in the north of Germany

A. D. 483, and about the year 526 in Hungary." This little horn, therefore, came up as it were by stealth among these ten kingdoms, but it consisted entirely of a spiritual nature, or at least professedly such, though secretly aiming at what he finally accomplished, viz. the supreme control of all those ten kingdoms, in both secular and spiritual affairs. Here, then, was accomplished in this fact, the prophecy of the Revelator, that the dragon should give to this beast his seat, and great authority. The dragon signifies the old pagan worship of idols, his seat, and great authority, his universal sway, and claim of adoration: So this last beast came at length to be adored as a god among the nations, and is the same who is to continue forty and two months—(See Rev. 13, 5)—which forty and two months amount, in the prophetic calculation, to 1260 years; from which it is clear, that the saints are not to be wholly freed from his power till he is destroyed, for he is to continue but the forty and two months, therefore his power over them shall cease when he ceases to exist, and not before. The time, therefore, when the saints were given into his hands, was also the time when he began to exist in that peculiar character, in which Daniel and the Revelator contemplated him. Those times in which he was foreseen as a little horn, was while he exercised only in the spiritual concerns of the church, after he began his antichristian practices, by substituting, for the truths of the Scriptures, the wild fancies of mercenary men.

But such as he was foreseen to be, when he began to open his mouth in horrible blasphemies against God,

and *His tabernacle, and them that dwell in heaven*, was such as he was when he finally seized the secular power, and controlled the councils of empires, and stood upon them as a vulture on the highest points of the mountains of the globe, tearing the prey and none to deliver. The true token of his becoming such, was when he should be engaged in tearing up by the roots three of the ten horns, which were round about him. These three stood in his way, or opposed his designs of aggrandizement and extravagant demands. He, therefore, plucked them up by the roots. See Dan. 7, 8. This work he commenced before the year A. D. 740, and finished it some little time after that date. I have, therefore, chosen to fix upon the year of our Lord 740, as the true time when this beast had come to the full stature of what he was apprehended to be by Daniel and the Revelator, when the saints were given to his power. This power he exercised, by giving such direction to the secular arm as pleased him. Having then secured this engine, he thenceforward practised according to his will, deposing kings and dissolving subjects from their allegiance, and persecuting the saints even beyond his own papal dominions. I am compelled to this conclusion, because I perceive the length of time which this beast occupies in his peculiar secular character, (distinguished from the spiritual) is exactly coeval with the length of time he was to have dominion over the saints, both consisting of 1260 years. If, therefore, it is proper to fix upon the year 740, when he, by means of the sword in the hand of kings and emperors, destroyed from age to age millions of the

saints of the Most High. The time, then, when he shall come to his end, and the saints in all the earth be delivered from his power, both of the sword and his false doctrine, will be the year of our Lord 2000. The three horns which he plucked up by the roots, were, according to Dr. Clark, "first, the exarchate of Ravenna; second, the kingdom of the Lombards; third, the state of Rome."

Having now ascertained the time when the 1260 years began, and consequently when they shall end, we proceed to enquire the meaning of another vision Daniel the prophet had, concerning when the sanctuary shall be cleansed, which will be found exactly to corroborate, in point of completion, with the 1260 years and forty-two months, which I have contended will be in the year A. D. 2000. And at the same period of time will be finished the one thousand two hundred and threescore days. See Rev. 12, 6, which is also 1260 years, and is that space of time in which the woman, who are the saints, is to be fed in the wilderness, and commenced at the time when the saints began to bleed and to suffer by the papal secular power, A. D. 740.

Although I admit, as is contended by Mr. Faber, that "upon the death of Sabinianus, Boniface the third ascended the papal throne, in the beginning of the year A. D. 606," and that one of his first acts that same year was to procure from the emperor Phocus a grant of the title of *Universal Bishop*, and supreme head of the church; yet, says Mr. Faber, "I mean not indeed to say, that he immediately began to exercise this un-

christian authority." This idea of that admired author, is one upon which I seize as agreeing with my view, who contends that the famous 1260 years had their commencement A. D. 606, and are to end A. D. 1866. But the reason why I lay hold of his acknowledgment, that Boniface, who, by the emperor Phocus, was titled *universal bishop*, did not immediately commence a persecution against the saints, is to show that an immediate persecution of the saints was not then an object with him, nor yet of his predecessors; but a more definite object was to be finally and firmly seated on the very pinnacle of earthly power, which was truly effected in the year of our Lord 606. But I apprehend this period was not so much noticed by Daniel, as the time when the blood of saints began to be poured out, because of their open opposition to the wickedness of the pope. There is not a doubt but this horn, the papal power, came up by slow degrees, and gradually initiated the multitude of those ten kingdoms round about him into his doctrines and ceremonies; for as early as the fourth century, "the forbidding to marry, the abstaining from meats, the excessive veneration of supposed mediators, saints and angels, began to creep into the church:" By which practices the church was amused, and more and more brought on to consent to the imposing titles and usages assumed by the then corrupted ecclesiastics of the church of Rome, its members feeling themselves proportionably exalted with their leaders; but while they were lifted up in view of their church, they were sinking in ignorance, superstition and bigotry, till the title,

with the power, was conferred, which created and perfected this idol of papal Rome.

But when thus exalted, when thus endowed, with the supreme government of that sacerdotal empire, "the ancient Pantheon, formerly the general sink of all the abominations of paganism was restored, though under a different name, to its original destination" of idolatry. The mediatory images of imagined saints, the product of corrupted Christianity, occupied the vacant places of the mediatory demons of the old dragon Gentiles, which were destroyed by Constantine; and beside these, instead of Jupiter and the kindred deities, the virgin mother of Christ, and all his martyred saints, received the blind adoration of the ten horned beast. Now when all this was finished in 606, it became apparent to all considerate men, that riches, honour, glory, power and dominion, was the only object of this now totally corrupted papal church; therefore opposition to his schemes and plans of coercion, began not many years thereafter to be manifested, which led to a series of wars and bloodshed. Consequently, we find him about the year 740, plucking up by the roots three of the kingdoms, which were numbered among the ten, into which the old Roman empire was divided by the incursions of the northern barbaric nations. To this period, therefore, I am inclined to think the prophecy of Daniel referred, when he saw the blood of saints began its pouring out, in testimony of their faith, and in opposition to that idolatrous church. But if we receive the arguments of Mr. Faber, who states that the 1260 years had their commencement A. D. 606;

then their end will come, as he has stated, in A. D. 1866, leaving but 39 years from 1827 to accomplish the destruction of the Mahometan religion, to accomplish the subversion of the papal errors, and to bring to a final close the *time*, *times* and a *half time* of Daniel, and the 2300 prophetic days of the same prophet, when the sanctuary is to be cleansed, to finish the forty-two months, wherein the Gentiles and the corrupted Roman church, shall tread the holy city, i. e. the saints, under foot, to release the woman, i. e. the saints, from her wilderness state of a thousand two hundred and threescore days.

Now if all this is to be accomplished in A. D. 1866, we shall have the Millennium one hundred and fourteen years too soon. I cannot conceive, therefore, if all those antichristian powers are to come to their end 114 years sooner than the year of our Lord 2000, when or how those bloody wars are yet to take place, which, by many writers and most people, is contended will be the fact, in the land of Palestine, after the Jews are all returned to that country, where the last great war is to take place, called armageddon; because if those antichristian powers are to come to their end in 39 years from the present, who then will be left on the earth to wage this war with the Jews, unless we suppose a return of the Jews to that country, and those horrid wars are all to transpire within the short space of 39 years, which is not at all probable. But that the Jews are ever to return from the countries, where they are now dwelling, to Palestine, is altogether an unaccountable fancy, and unfounded in the Scriptures, as I conceive;

but that they shall be brought, in all countries, to believe that Jesus of Nazareth is the true Christ, is not to be doubted. (See introduction upon this subject.) But if we fix on the year A. D. 740, and from thence count downward the vision of 1260 years, when all these wonders shall be finished, it will bring the time to A. D. 2000, at which time it is proper to look for the commencement of the Millennial years: For the destruction of all opposition belongs to God, and he can as easily effect it in the last year of the next century as in a thousand; for it will be finally the effect of supernatural power.

But let us not forget, that we have ascended with Daniel the Mount of Vision, and have, in the preceding pages, recounted his view of the little horn, that came up among ten others in the year of our Lord 740, which I have endeavoured to show was when the spiritual and secular power had formed a junction in the person of Pope Boniface the Third, i. e. when he was found putting that power into execution against the three horns, or governments, which he plucked up by the roots, which work he commenced before, and finished soon after the year A. D. 740. Our object, therefore, is next to attend to his description of a horn which he saw rise out of one of the four horns or kingdoms that came up and occupied part of the dominions of Alexander the Great. This horn arose one thousand and forty years sooner than the one we have seen which came up among the ten, as early B. C. as 300 years. And in order to prove that it signifies Antiochas Epiphanes, I shall give an account of his predecessors as

foreseen by Daniel, following the opinion of Dr. Clark, and others quoted by him, in order to come at the identity of both time and person. While Daniel was a captive at Babylon, B. C. 550 years, (and it is thought he died there) he in a vision was informed by an angel of God, what should befall his countrymen soon after their restoration to Jerusalem, and the rebuilding of the temple by the order of Cyrus, which was accomplished by the Jews under the conduct of the prophets Nehemiah and Ezra; and also what should befall the sanctuary of the Jewish temple through the wickedness of Antiochus Epiphanes, who would pollute it. And from a view of the pollution of that sanctuary, which was a type and figure of the great sanctuary, the Christian cause, he descends, therefore, in his view down the course of ages, to the times of the pollution of the Christian sanctuary by the papal powers, (as we have already described) till it should finally be cleansed at the end of 2300 years, from the times of the pollution of the temple. In the vision which passed before him, there was presented to his view a ram, whose head was adorned with two lofty horns, but one of them was much higher than the other, and the highest came up last. These two horns were the kings of Media and Persia. See Dan. 8, 20, where it is said, *The ram which thou sawest having two horns, are the kings of Media and Persia.* But the ram itself was Cyrus, who was the founder of that empire. "Cyrus was the son of Cambyses, king of Persia, and grandson of Astyages, king of Media, by his daughter Mandane, who had been given in marriage to Cambyses. Cyrus

marrying Roxana, the daughter and only child of his uncle Cyaxares, called in the Scripture Ahaseurus, succeeded to both crowns, and thus united Media and Persia." Respecting this ram with his two horns, Daniel says, chap. 8, verse 4, *I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand; he did according to his will, and became great.* "The principal theatre of their wars was against the Scythians, northward; against the Greeks, westward; and against the Egyptians, southward." There was no nation at that time that could stay the progress of the Persian arms.

The prophet Daniel says, verses 5 and 6, *And as I was considering, behold a he-goat came from the west on the face of the whole earth, and touched not the ground; and the he-goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.*" This he-goat was the emperor Alexander the Great, who invaded A. a B. C. 334 years. It may be pleasing to the reader to learn why in the Scriptures he is called a *he-goat.* Bishop Newton states that two hundred years before the time of Daniel, they were called the Ægeadae, the goat's people; the origin of which name is said to be as follows: Caranus, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the goats for his guides; and afterwards, seeing a herd of goats flying from a violent storm, he followed them to Edes-

sa, and there fixed the seat of his empire, and made the goats his ensign or standard, and called the place Ægæ, the goat's town, and the people Ægeadae, the goat's people. The city Ægæ, or Ægea, was the usual burying place of the Macedonian kings; and in reference to this origin, Alexander called his son by Roxana, Alexander Ægus, (or, as it is in English, Alexander the Goat.) All of which goes to establish the propriety of Alexander's being in Scripture called, in reference to this origin, a *he-goat*. This he-goat came with his forces from the west of Asia. Europe lies west of that quarter of the globe, and by the time Alexander was thirty years of age, he had conquered all Asia; and because of the rapidity of his conquests, he is represented as a leopard with four wings, in the preceding vision. This he-goat, it is said by Daniel, *came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power*. Chap. 8, 6. The conflicts between the Greeks and the Persians were excessively severe. Alexander first vanquished the generals of Darius at the river Granicus, in Phrygia; he next attacked and totally routed Darius at the straits of Issus, in Silicia; and afterwards at the plains of Arbela, in Assyria. "One can hardly read these words," says Bishop Newton, "*the ram—which I had seen standing by the river—ran unto him in the fury of his power*, without having the image of Darius's army standing and guarding the river Granicus; and of Alexander on the other side, with his forces plunging in, swimming across the stream, and rushing on the enemy, with all the fire and

fury that can be conceived." He broke the two horns of the ram when he had subdued Persia and Media, and had burnt the royal city of Persepolis, the capital of the Persian empire; and, even in its ruins, one of the wonders of the world to the present day. Alexander's victories over the Persians were as easy as they were rapid and decisive. *He cast down (the ram) to the ground, and stamped on him*, totally destroyed the family, and overturned the whole monarchy. But this he-goat, when he had conquered nearly the then known world, died B. C. 323, in the height of his conquests, at the age of about thirty-three years. After his death, his natural brother, Philip Aridaeus, and his two sons, Alexander Ægus and Hercules, kept up the show and name of the Macedonian kingdom for a time, but they were all murdered within fifteen years after the death of Alexander; and thus the great horn, the Macedonian kingdom, was broken, the whole family being now cut off. But as soon as this was accomplished, the regions subdued by Alexander were divided among four of his generals, as before stated in this division. These four generals, who had become governors of provinces, during the fifteen years in which Alexander's brothers and two sons held the rule, were the four notable horns which came up after Alexander, the great Macedonian horn was broken. But "out of one of them came a little horn which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great even to the host of heaven, and it cast down some of the host, and of the stars, to the ground, and stamped upon them, which was the

Jewish priesthood. And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice, by reason of transgressions, and it cast down the truth to the ground, and it practiced and prospered." See Dan. 8, 9, 10, 11, 12.

Now when Daniel saw in the vision the havoc and desolation this little horn would make at Jerusalem, by destroying the Jews and profaning the temple, by putting the abominations of the heathen in the most holy place, *then I heard*, said Daniel, *one saint speaking to another saint*, (or, as Dr. Clark says, one angel speaking to another angel) *how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?* To which an answer was immediately given, saying, *Unto two thousand three hundred days; then shall the sanctuary be cleansed.*

Now arises the question to be answered: Who is this little horn, and when are we to commence the numbering of those 2300 days or years, as they are by all allowed to mean; so that we may know when the sanctuary, i. e. the church of God, to which Daniel must have referred, as well as to the sacred altar at Jerusalem, evidently connecting them in his view of desolations, shall be cleansed. For he very well knew, as a prophet, that the sanctuary at Jerusalem was to give place to the greater one to be set up by the Messiah; therefore, in his propecying respecting when the sanctuary is to be cleansed, he has adverted from the former to the latter, and foretold when, or, in other

words, when the Millennium is to commence. Some have strenuously contended, that this little horn signifies the Romans as a nation; but this cannot be, because Daniel saw this horn arise at a period future to the time when he saw the vision, which was while he was at Babylon, a captive, B. C. 550 years. But the Romans had their commencement long before Daniel was born, as early as the year B. C. 753; consequently, it is morally impossible to allow this horn to be the Roman government. The vision put the whole tragedy in the ages to come from the time of the vision. Those who have supposed that this little horn signifies the Roman government, have accordingly supposed that Daniel's view of what was done to the sanctuary and temple by way of polluting it, by setting up the abomination which maketh desolate, was accomplished by the Romans under Titus, when it was totally destroyed by that emperor, A. D. 70. But it should be recollected, that nothing is more unlikely than that God would put it into the heart of Daniel to mourn for the desolation of the temple, after it was of no further use to his cause and church in the earth, when Christ had once suffered, and the temple thereby rendered useless as a place to exhibit types of a coming Messiah, which was the only design had in view in building it at first.

But Daniel certainly foretold the destruction of Jerusalem in the ninth and eleventh chapters of his book, and speaks of the Romans as being the abomination of desolation standing in the holy place. See Matth. 24, 15; but by no means conveying the idea, that the

Romans, at that time and place, was the little horn: because we find, after Daniel had finished his account of the exploits of the little horn, he states concerning him in chap. 11, 31, that arms should stand on his part, i. e. the Romans, of whom the little horn had been always in awe, and had paid taxes to them, and became finally supplanted by them; but as the Romans pursued the same policy and severity towards the Jews that the little horn had, it is said, in reference to this point, by Daniel, that arms stood on his part. The standing of the Roman arms on the part of the little horn, did not aid any of his views of glory and ambition relative to himself, but only accomplished his hatred, though after his death, against the Jews, by finally destroying them and their whole nation by Titus, A. D. 70. But he, (the little horn) came finally to his end, there being none to help him. This was accomplished upon him when he planted the power of his arms in the land of Judea, to destroy it; but his armies were then defeated by the Jews, under the conduct of Maccabeus.[a] See Daniel 11, 45. And he shall plant the tabernacle of his palaces between the seas (of the Mediterranean and Asphaltides, north lat. 31 1-2 east, long. 35 from Lond.) in the glorious holy mountain, (Jerusalem) yet he shall come to his end, and none shall help him.

I feel, therefore, assured, that the period of the ruin of the temple after Christ is not the period to which Daniel alludes, when he in vision described what the little horn would do before he should come to his end. Nor yet that it was the Romans who represented this

[a] And his successors after the death of Antiochus.

little horn, because they arose 453 years sooner than the acts prophecied of the little horn took place. But if we say ANTIOCHUS EPIPHANES is the terrible king, or horn, he saw arise, then we find in him a character which at once realizes all the acts foreseen of him in the eighth chapter of Daniel. The time also that he arose to power, (which was 250 years after the prophecy) will agree with the time set to cleanse the sanctuary, which was from his rising up, till it should be cleansed, 2300 years. For it appears from the account the writer of the book of Maccabees has given of him, that he existed, and did all the things foretold of him by Daniel, about the year B. C. 300. A more particular account of what he did than is stated by Daniel, I now proceed to extract from the first book of Maccabees, which is allowed, for its historical correctness, to be of great worth, and is found to agree with Daniel, respecting out of whom this horn should arise. Daniel states that he arose out of one of the four horns who succeeded Alexander. These were his generals; and the countries they ruled over have been already mentioned.

It appears from Maccabees, chap. 1, 7, that Alexander reigned twelve years, and then died; consequently he succeeded his father Philip at the age of twenty-one, for he was thirty-three years old when he died, B. C. 323. After his death, his brother and two sons, as before stated, kept up the appearance of the Macedonian empire for 15 years, which brings the date of their murder, and the assumption of government by Alexander's generals, over the nations conquered by

him, to the year B. C. 308. Now out of one of these four horns which sprung up after the death of Alexander, arose *Antiochus Epiphanes*, who, it is supposed, supplanted Cassander, one of the four generals of Alexander, who had for his part of the conquests of his royal master, Macedon and Greece. Antiochus Epiphanes is the one, therefore, who, according to Daniel, arose at that time. See chap. 8, verse 9. *And out of one of them*, (the four generals of Alexander) *came forth a little horn, which waxed exceeding great.* This is the one also described in the first chapter of Maccabees. See Apocrypha. "And there came out of them a wicked root, Antiochus surnamed Epiphanes. Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy. Ptolemy was afraid of him, and fled. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof." That this same Antiochus Epiphanes, spoken of in the Apocrypha, in the first book of Maccabees and first chapter, was the little horn prophecied of by Daniel, we have the comment of Adam Clark upon chap. 11, verse 25, of that prophecy, as corroborative proof. See the verse. *And he shall stir up his power and his courage against the king of the south with a great army.* "Antiochus marched against Ptolemy, the king of the south (Egypt) with a great army; and the Egyptian generals had raised mighty forces. The two armies met between Pelusium and Mount Casius; but he (the

king of the south) could not stand; the Egyptian army was defeated."

And further, as corroborative proof that this Antiochus who then invaded Egypt, was Antiochus Epiphanes, the horn alluded to by Daniel, I shall give Dr. Clark's remarks on verse 21, of the 11th chap. *And in his estate* (i. e. a former king—Cassander probably) *shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.* This was Antiochus, surnamed Epiphanes, or the Illustrious, by the Syrian court. "They did not give him the honour of the kingdom. He was at Athens, on his way to Rome, when his predecessor died, and Heliodorus had declared himself king; so had several others But Antiochus came in peaceably, for he obtained the kingdom by flatteries. He flattered Eumenes, king of Pergamus, and Attalus his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favour, and pay them the arrears of tribute. He flattered the Syrians, and gained their concurrence; and as he flattered the Syrians, so they flattered him, giving him the epithet of Epiphanes, the Illustrious. But that he was what the prophet calls him, a vile person, is fully evident, from what Polybius says of him, from *Athenaeus*, lib. v. "He was every man's companion: he resorted to the common shops, and prattled with the workmen: he frequented the common taverns, and ate and drank with the meanest fellows, singing debauched songs," &c. From which it is evident, this person is the same to whom both Da-

niel and the Apocrypha alludes. By the one he is called *Antiochus Epiphanes*, plainly; and by the other, a *vile person*, who, by Clark, is said to be the same; and, I add, is the little horn foreseen of Daniel.

But I resume the account given of him in Maccabees. See Apocrypha. "And after that Antiochus had smitten Egypt, he returned and went up against Israel and Jerusalem with a great multitude; and entered proudly into the sanctuary, and took away the golden altar, and all the vessels thereof. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went unto his own land, having made a great massacre, and spoke very proudly." But two years after, it appears that Antiochus returned again to Jerusalem, and burnt down a part of the city, carried many captives away, and possessed their cattle. And at the same time he built a strong wall round the city of David, with immense towers on it, and thereby made it a strong hold for himself. "And put therein a sinful nation, and fortified themselves therein." It appears that from this fort which they built, that they harassed and afflicted the people, who daily came to the temple to sacrifice. "Thus they shed innocent blood on every side of the sanctuary, and defiled it." At that time Antiochus wrote letters to his whole kingdom, that in their worship they should be one people, and also to the Jews, many of whom consented to the worship of idols. "He set up groves, and chapels of idols, and sacrificed swine's flesh and unclean beasts." He also set up an

idol upon the very altar of God in the temple, and sacrificed to the idol there, and sprinkled the whole temple and altar with the broth of swine's flesh. See Clark on Daniel, chap. 11, 28.

From what I have advanced, it appears evident (at least to me) that the horn which arose nearest to Daniel's time, B. C. 550, was Antiochus Epiphanes, who commenced his reign about the year B. C. 300; but soon after his end, the kingdom was lost in that of the Romans, who commenced their national existence B. C. 758, but at that time had become exceeding powerful. If, therefore, the prophet alluded to the time of Antiochus, who horribly polluted the Jewish sanctuary, we see clearly that the time to cleanse it, i. e. the Christian sanctuary, of which that at Jerusalem was the type, will be at the end of 2300 natural years, and will be completed at the end of the next century, in the year A. D. 2000. At that time also will be finished the 1260 years of the captive state of the Christian polluted sanctuary, who went into captivity about the year A. D. 740. At that period will the woman, who is the Christian church, now under the power of the beast, come forth from her hiding place, where she has been, is now, and will continue to be fed and preserved, till the end of 1260 years, from the face of the serpent, which is the old heathen worship of idols, from which she was rescued by the conversion of Constantine, and preserved in the wilderness state of the Roman Catholic church from heathen idolatry, though nothing more, since that time, than nominally Chris-

tian, which, however, preserves her from the more horrid face of the serpent, *paganism.*

At that time shall end the prophecying of the two witnesses. See Rev. 11, 3. *And I will give power to my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.* During which time the Gentiles are to tread under foot the holy city, i. e. the whole community of saints in those Catholic countries, who would gladly embrace the opportunity of listening to the voice of those witnesses, if they were not now shrouded in the smoke of the bottomless pit. But at the end of the forty-two months, at the end of the three days and a half, at the end of the twelve hundred and sixty years, at the end of a thousand two hundred and threescore days, at the end of a time, times and a half time, at the end of Daniel's two thousand three hundred days—shall the smoke of the bottomless pit be blown quite from the mental region of man's mind in all the globe, in the last year of the next century.

But long before that period, the gospel will have been received among all heathen nations.

Having now presented my reasons for believing the Millennium will commence at the end of six thousand years from the beginning of creation, I will sum them up in brief, and then pass to some remarks on the kingdom of the mountain, then close this division with a few reflections. My reasons for expecting it at that period, have consisted, 1st, in showing the sanctity and propriety of a Millennium. 2d. By exhibiting proofs that the ancient Jews, Rabbins, and prophets, as well

as the Christian churches in all ages have expected it. 3d. By a compared view of the various kinds of Sabbaths, which I have shown as typifying a Millennium at a certain period. 4. By ascertaining the rise and fall of the papal horn. 5. By showing when and who it was that polluted the Jewish sanctuary, and when the time to cleanse it shall come, i. e. the Christian sanctuary, as I suppose the prophet meant, else he would not have set the time so distant as 2300 years. 6. That the four grand dispensations from Abraham, consisting of a thousand years each, shall also end with the next century; exactly corroborating their sublime symbol, which was a river, shown to Ezekiel by an angel, consisting of four equal measurements of a thousand cubits each, which is descriptive of the increase of a knowledge of God in his church in the earth, since the birth of Abraham till the Millennium. 7. By showing that at the end of the next century, the noted 1260 years, in which the saints were given into the power of the secular Roman church, shall end; and 8. That then the two witnesses shall finish their prophecying in sackcloth, and be caught up to heaven in the midst of a cloud. These are my reasons for believing the Millennium will commence at that period. There I see a termination of all those grand symbols upon which the expectation has been built, by both the ancient and modern church. But I will here remark, that the exaltation of the two witnesses, the Old and the New Testament, to heaven, may be understood to signify, that as the Holy Scriptures, the grand medium through which God has conversed with man, have been

despised, ridiculed and rejected by a majority of the nations, so they shall finally come to be had in universal honour, and their precepts to be the Alpha and Omega of all the nations of the earth during a thousand years, even on the earth where they have been despised. This glory which shall be bestowed upon them, their enemies shall see; but in that same hour, when thus exalted, there shall be a great earthquake; terrible commotions among men; the wicked falling by the supernatural power which shall then destroy them. *And the seventh angel sounded;* (for six had preceded him) *and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign for ever and ever.*

And as if to confirm the faith of the saints, that the vision shall end, and the saints take the kingdom at the termination of 1260 years, from the precise time the Christian sanctuary was absolutely and totally polluted by the papists, and the abomination set up, (i. e. the Popes, as idols) which maketh desolate, of whom Antiochus Epiphanes, and his pollutions of the Jewish sanctuary, was a lively type. It is asked, *How long shall it be to the end of these wonders?* See Dan. chap. 12, 6. The reply was, *that it shall be for a time, times, and a half time; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*

Thus I understand it: the time allowed to this desolating monster, this abominable idol, which has made desolate the saints, is 1260 years, in which time he

shall have fully accomplished to scatter the power of the holy people, the children of God in his dominions, who receive not the mark of this beast in their foreheads, or their hands. The end, or last years of the next century, shall finish the visions of Daniel and St. John, in reference to the kingdom of the stone, and close the grand drama of sufferings with the saints, and shall usher in, like the breaking forth of the waters of Paradise in the first Eden, the undescribed glories of the Millennial state, and kingdom of the mountain, which is Christ in his second coming, filling the whole earth.

REFLECTIONS.

And are we, indeed, so near the time which has been the subject of hope and prophecy in all ages, of both the Jewish and Christian churches; so near that period when the depravity of the heart shall be no more, when the effects of sin shall cease, and its injuries be repaired by the spirit of the Lord of Host in all the earth, both of natural and moral evil? Are we indeed, so near that time, when the holy dead shall rise at the sound of the voice of the archangel in all the earth? So near that time, when the sweet fellowship that existed in Eden between man and the angels of God, shall be renewed; the lost image of perfect holiness be restored? Yes, O my soul! the time is near. Blessed be God, who so loved the world as to give his only Son for a ransom, upon whom, as a foundation, is built, not only the expectation of the joys of the Millennial state,

but when that shall end, the more triumphant bliss of an *eternal* weight of glory in the heavens. With these views let us be comforted, and possess our souls in patience, for behold it hasteneth. Soon the rush of years will unfold to the astonished sight the joys that have been bought with a Saviour's blood. The lives of three persons in succession, from the present year, 1827, of sixty years of age, are more than sufficient to reach the promised land; the third, if holy, will plunge in that sea of joy, will be one of those who shall feel the mighty change from mortal to immortality, such as the sinless pair possessed before their fall, and shall become a recipient of the immunities of the Millennial state.

Having passed through the various periods which relate to the cleansing of the sanctuary on the earth, though commencing at different eras, but all manifestly ending at one and the same time, viz. at the end of the next century, or in the year of our Lord 2000, I will just observe that Daniel the prophet has spoken of an additional number of years, which seem to reach beyond the completion of the time, times and a half time, or the 1260 years allotted for the cleansing of the sanctuary. See Dan. 12, 11, 12. This addition consists of seventy-five years, and evidently extends into the Millennial state, and relates to some events involved in the blessedness of that time, which it seems was not God's good pleasure so clearly to reveal to Daniel. But it is added, verse 12, *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.* But here conjecture is lost, for

I consider the signification covered in obscurity, because those seventy-five days reach beyond the period of cleansing the sanctuary, which will be effected by the binding of Satan, by the destruction of all sinners, by the removal of all natural and moral evil, by the exaltation of the two witnesses, the Old and New Testament, up to the heaven of universal acceptance in all the earth; by the junction of Ezekiel's river of life with the ocean, the Millennium; by the resurrection of all the righteous dead, and by the restoration of every privilege which can possibly be consistent with that new order of things, and will doubtless be fully *equal* with the glories that would have crowned the race of Adam, if he had not sinned. However, it is not probable that the *same* mode of happiness in *every* respect, will then succeed, because the constituent qualification of their happiness, will differ from what it would have been in an unfallen state. For in the first order of things, men were to live by obedience to the law of God, without faith in a Redeemer: but in the Millennium, they will live by keeping the law of God *through faith* in Christ; for that state will be *his* reign—his government—his kingdom, and glorious triumph over all his foes. But as it respects happiness, arising from a local or natural situation while subsisting on the earth, it may be expected that the globe will again be adorned with all its ancient beauty, and paradisical luxuriance.

EIGHTH DIVISION.

An account of the first resurrection, and the subsequent happiness of all people; with which is connected arguments to prove, that all natural and moral evil shall cease a thousand years; and that it was the intention of the Creator to have clothed Adam and Eve, and their posterity, whether they should stand or fall.

Then shall all sacred dust, whose souls had faith,
Be rescu'd from the power of conquering death,
And instant upward fly, with speed of light,
Far from the changing climes of day and night.
Then they, the saints on earth who yet remain,
A thousand years will wait the trump again;—
This lapse of years shall know no tempting devil,
Nor natural ills, nor power of moral evil.



THIS great and glorious event is intimately connected with the Millennium, inasmuch as it is the very beginning of that day; for it is written by St. John, that *the rest of the dead live not again until the thousand years are finished. This is the first resurrection.* Rev. 20, 5. From this it is evident, that there shall absolutely be one thousand years between the first re-

surrection and the second. This is the reason why I conclude that the resurrection of the righteous must take place the very moment of the commencement of the Millennium, in order that a thousand years may have exactly time enough to transpire before the resurrection of the wicked shall take place. And to ascertain this as a fact, we have only to recollect the above quoted remarkable words of St. John upon the subject. *But the rest of the dead live not again until the thousand years are finished.* *

The Evangelist, in order that the churches should clearly understand him to say, that literally there should be a lapse of a thousand years between the two resurrections, and that it shall be the righteous who are thus to be favoured with the first, he has said, *Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power.* Rev. 20, 6; which strongly intimates a second resurrection, and that they who shall compose it, shall be hurt of the second death; and it is added, *And death and hell were cast into the lake of fire. This is the second death.* Rev. 20, 14. And to prove that the wicked dead shall be cast into this lake of fire, which is the second death, we adduce these words: *And whosoever was not found written in the book of life, was cast into the lake of fire.* Rev. 20, 15. And to show that their stay in this lake is eternal, we have only to let the Revelator decide, who says, *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night for ever and ever.* Rev. 20, 18.

* See Appendix (A.)

But that the righteous dead shall arise before the wicked dead, is confirmed by St. Paul, who says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Thes. 4, 16. But the distance of time between the two resurrections is not mentioned by St. Paul; yet in Thes. 4, 17, he very plainly intimates, that there will be a lapse of time between the two resurrections, when he says, Then we which are alive and *remain*. Thus I understand him to mean: that when the righteous dead awake at the sound of the archangel's voice, that they will immediately ascend out of sight to heaven; but they who are alive and on the earth at that time, shall remain till after the Millennium, or the thousand years are accomplished, and then shall be caught up at the sound of the last trump, to be together with them who ascend before and shall meet the Lord in the air, and so shall we be ever with the Lord. But if we blend the resurrection of saint and sinner together, then we make, between St. Paul and St. John, an unaccountable disagreement on the subject; for while one plainly puts a thousand years between, the other seems to blend them together.

It will no doubt be allowed, that these two apostles wrote by the same spirit of inspiration, and that they equally understood the process of the resurrection. And although St. Paul never read the book of Revelation, because it was not written till after the death of that apostle, who was slain with a sword at the command of Nero, the tyrant, in the year 65; but St. John lived to the

great age of ninety-eight years, and wrote the book of Revelation while an exile on the isle of Patmos, in the Archipelago,—(this island is situate between 35 and 40 deg. north lat. and 25 east long.)—under the horrid reign of Domitian, but was called from his exile by Nerva, successor of Domitian, and again fixed his seat at Ephesus. His book of Revelation, we are informed, he wrote near the close of Domitian's reign, which was long after the death of Nero and St. Paul, and published in the year ninety-six, at which time it was also dated. See Clark. Yet St. Paul must have had the same view of the resurrection with St. John.

The following, I think, is a consistent view of the subject concerning the two resurrections: That although there shall be many saints alive on the earth, at the time when the period for the resurrection of the just shall arrive, yet that circumstance shall not prevent their rising. This appears to be the sense of the 15th verse of the 1st Thes. chap. 4. *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep;* i. e. those who are asleep in Jesus; for this is determined in the next verse: *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first*—but no intimation that the sinner shall rise with them, nor immediately after.

If this very idea were not a question among the saints at Thessalonica, whether the wicked and the righteous should rise together at the same time, it

would seem the apostle might not have been so explicit to tell them that the dead in Christ should rise first. But if the difference between the resurrection of the saint and sinner shall be but as a moment, as it were, or even the space of a day, or a month, it would seem such a circumstance could not be a matter of much solicitude to be known. But if we believe there shall transpire a thousand years between, then the thought swells to a vast consequence to be known of the churches, as one of those great events connected with the glory of the Messiah's kingdom on the earth.

In the last line of the 26th verse of the 4th of Thes. the fact is stated that the dead in Christ shall rise first; then immediately it is added in the first line of the following verse, *Then we which are alive and* REMAIN. Why should this idea of remaining be introduced at all, if those who then are alive shall ascend instantly with those who rise then from the dead?

But here arises another argument. What meaneth St. Paul, 1 Cor. 15, 52, by his mention of the last trump. 51. Behold I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. In his conversation upon this subject with the Thessalonians, chap. 4, 16, there is no mention of the sounding of a last trump; but the statement is simply, that at the sound of the archangel's voice, and the trump of God, the dead in Christ shall rise first. But to the Corinthians he taught, 15, 52, there should be a last trump which must sound; at which time, they who were not dead or asleep should be changed in the twinkling of

an eye. But here it is not mentioned, that this change shall be effected when the dead in Christ shall rise, but when the last trump shall sound. It is plain, therefore, that the last trump will not sound at the first resurrection, but will delay its sounding till the last resurrection, or resurrection of the wicked dead; at which time the saints who are then on the earth, shall be changed at the sound of the last trump. But if we blend the first sound of the trump with the second, and blend the first resurrection with the second, there will remain a palpable darkness upon the face of this most interesting subject, the resurrection of the saint and sinner.

We are informed by St. Paul to the Corinthians, chap. 15, 26, that *The last enemy that shall be destroyed is death.* This is corroborated by St. John, Rev. 20, 14. *And death and hell were cast into the lake of fire. This is the second death.*

In reference to the above verses, I ask the serious reader, if there ever has yet been a time when Satan, who has the power of death, has at all been bereft of his power to tempt the nations to sin? The answer must be, No. Then there must come a time when this will be fulfilled. To this, testifies St. John, Rev. 20, 2. *And he* (the angel) *laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years.* When shall this be done? At the time of the first resurrection, most certainly. Is this the time when the last enemy is to be destroyed? As it relates to the saints, it is; but as it relates to the earth, and to certain apostates after the Millennium, it

is not; because after the above mentioned bondage, he must be loosed again a little season. It follows, then, that the end of all things cannot come at the time of the first resurrection, as many have supposed. The time to destroy the last enemy is not till the final judgment; when death, that is, Satan, who has the power of death, shall be cast into the lake of fire. *This is his death*, and is called the second death.

If we say his destruction must come at the same time with the first resurrection, then, indeed, we prevent forever that happy period of his being bound a thousand years, in reference to the earth, and also contradict the Holy Scriptures, which say it shall be so. But I feel constrained to pursue the argument a little farther, and to trace the process of the resurrection, as described by St. Paul to the Corinthians, in another particular.

The order of the resurrection is, first, Christ himself came up from the dead. Second, those that are his at his coming. See 1 Cor. 15, 23. *But every man in his own order. Christ the first fruits; afterwards they that are Christ's at his coming.* Now if it be supposed, that when they that are Christ's shall come forth from the dead, that then all the wicked dead shall also rise, it would evidently attach more to be accomplished by the fulfilment of that verse, than is promised by it, or implied in it; for the promise is, *they that are Christ's at his coming*, and no other are implied. If, then, at his coming, the righteous only are to be raised from the dead, which will be the fact; and if this first resurrection is also the end of time, or the judgment

day, then it must follow, that they who are not the dead in Christ, will not have any resurrection at all; for we have no account of any resurrection after the judgment day. But the unholy dead must rise also. This is declared by Christ the Lord. See John, 5, 28, 29. *Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.* Here, then, is the resurrection of both kinds.

But the apostle's account proceeds to inform us, that when Christ has put down all rule, all authority and power, that then he shall deliver the kingdom to God, even the Father. See 1 Cor. 15, 24. *Then cometh the end, when he shall have delivered up the kingdom, to God, even the Father, when he shall have put down all rule, and all authority and power.* This rule, this authority, and this power alluded to, is the dominion of Satan in the earth, with all his strong holds, which shall be put down; which fact is also witnessed to by the Revelator when he said, first, Satan shall be bound a thousand years; and second, when he said, he shall be cast into the lake of fire and brimstone, which is the second death: At which times, those infernal powers shall unloose their grasp of time and things. Then cometh the end when this is done, and not till then; which things may not be expected at the time of the first resurrection, but at the time of the sound of the last trump, when death, which is the last enemy, shall be destroyed.

And further: As decisive proof that the unholy dead are not to rise when the righteous do, I notice St. John's particular account, which distinguishes their resurrection from that of the righteous, in point of period when it shall be accomplished. His first description is contained in Rev. 20, 4, 5. "And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished—this is the first resurrection." But his second description is contained, Rev. 20, 13. "And the sea gave up the dead which were in it: Death and hell, [that is, the *grave*, and *hades*, the place where are confined the souls of the wicked dead] delivered up the dead which were in them, and they were judged every man according to their works."

The first description states those who shall rise first, shall reign with Christ, and consequently their names were written in the Lamb's book of life; but the second description states, Whosoever was not found written in the book of life, was cast into the lake of fire. And concerning these last, it is said in verse 5, that they should not live again till a thousand years were finished. This is the proof, beyond all contradiction, that there will be, between the two resurrection, one thousand years. See Appendix (B.)

At the time of the first resurrection, therefore, will be the moment when the morning of the seventh Millenniary shall begin to shine from the chambers of its glory, and shall be ushered in by the archangel's voice, and the trump of God. Instantly all eyes, all ears, shall be sweetly arrested; for such will be the manner of heaven's approach, that every nation and every individual on the globe will see his glory at once: as if two suns should approach our earth at two opposite points, the whole would be irradiated with an ocean of circumambient light—so the Son of Man, with his hosts of mighty angels, in great glory shall come in the clouds of heaven. The trump shall sound with the archangel's voice; they shall sound, and roll their charming notes all round the globe, like deep and jarring thunder; but in it the blest sound, a still small voice shall cry, and pierce the deep, Ye dead, arise! my sons, arise! come forth, not to judgment, but to life eternal.

Then shall the prayer of the militant church, which she hath prayed several thousand years, crying, How long, O Lord, ere thou shalt take the kingdom and possess it for ever? be answered; for lo! he cometh with clouds, with hosts, with millions of spirits made perfect, and flaming ministers in his train, to begin the long predicted reign of righteousness on earth, and in spirit, and in power, be present with his spouse a thousand years, and to restore the place of her rest to its ancient splendour and security. Joys unknown before, then will roll a tide of bliss over the ravished souls of all his saints all round the globe. At once from every

clime, from every human tongue, a shout is heard to rise and float upon the viewless winds, saying, Alleluia to God in the highest: lo, yonder He comes! it is Jesus himself! I know it is He—the once buffeted God in the streets of the Jews!

But the archangel's voice still pours the redundant sound; the shrill and piercing cry descends the deep and hidden tomb, and deeper seas; at once the upheaving earth and stormy floods unfold their hidden guests; immortal vigour sparkles in their eyes, and beauty's blush crimsons their radiant faces; robes of glittering white are brought by attendant angels, and, like the fleecy drapery of the skies, enfold their persons fair; round the waist a starry belt is girt, dipt in the colours of the rainbow; their heads, which once were gushing fountains of many tears, are now adorned with unfading crowns, that flash sweet beams of ruddy light from every pearl; from underneath this glowing diadem and tiara bright, flow out the tresses fair of redundant locks, and come mantling down the graceful neck, as white as mountain lilies; wings, such as angels have, fall graceful from the shoulder down, the place of strength, and shroud all the liniaments divine in sparkling light.

They hear, they see, they feel, that now they live again; and, as Elijah, with his mantle in the entrance of the mountain's cave, hid his face, when the still small voice he heard: so these, with glittering wings, veil each their face at sight of their Redeemer, while deep within burns the musing fire, but labours to pour forth the angelic song; when lo! ano-

ther shout, like roaring seas, is heard, saying, Alleluia, the Lord God omnipotent reigneth.

Now from the silent places where they sleep, the noble army of the martyrs rise to everlasting joys. The ocean, with every gulf and stream, all battle grounds, where wars once raged, and every hidden place, yields up the righteous dead.

Not far from the ancient site of Eden's blissful groves, sweet orchards of the sun, arises from the long sleep of five thousand years, Adam, the great progenitor of man, and his consort Eve, with Abel, their pious son, the first who fell by the javelin of the monster Death. These, rising from the dead, shout Victory, through the promised seed!

And from the mountains of Ararat, or from the plains of China, as tradition tells the patriarch lived, Noah shakes off the incumbent dust; and stands arrayed in white, in full view of the great *ark* of heaven, and mounts to enter there.

But who is this that seems a prince, whose radiant face and crown of light, vies with the morning star, sweet harbinger of day? Let Mamre's plain and Macpelah's sacred cave, declare it Abraham, from his late abode; and with him stands the offered victim on Moriah's hill, the lovely Isaac—a lively type of Zion's king. And from the same sacred cave, Jacob, who, as a prince, prevailed with God, and who strove with the angel from evening's twilight until the dawn of morning—these three, a triple flame, burst from the tomb to meet the great Messiah in the air.

There from the land of Uz, a patient Job awakes,

and cries, I know that my Redeemer lives; and that although my skin the worms devoured, yet in my flesh, though divinely changed, I see my God. Lo, all the hills and vales of Palestine now flash with light; whole armies in white robes ascend, while all the nether heavens resound with songs and shouts of joy.

There is a vale not far from Pisgah's top, where Gabriel hid the princely form of Moses. So secret was the place, that Satan's hateful eye could never find it. But now 'tis known; for lo! a seraph bursts from its bosom, and like a pyramid of light ascends the heavens, from whence he views, not only the once desired land of Abraham, from sea to sea, but heaven's own coast, by far a better Canaan.

Now all the prophets rise to life again, with all the priests of God's well ordered house. Samuel, the three times called of God, ere the evening lamp went out, bursts his clayey barrier. David, sweet Psalmist of Israel, from the royal tombs, leaps forth to life eternal. Daniel, the beloved of God, so Gabriel spoke, from where he sleeps on Babylon's heathen plains, with his three companions, steps glorious into life.

But lo! what cherub host is this, the glory of whose radiant throng lights up a brighter ray upon the face of morning? The smile of cradled infancy plays sweet upon their lips, and tempts the kiss of angels. The lustre of their eyes are innocently gay, as if they had but lately wept—the tear but half way fallen, or scarcely yet escaped, still lingering there upon the lovely cheek. What time the Saviour saw them from his holy place, a band of angels bright commissioned

flew, who on their plumy vans received them soft, and bore them to the skies.

These were the first martyrs; for Christ, the holy child, whom Herod slew in the weeping towns of Rama, with base intent to kill the Prince of Life; and millions of infants more throng the air from every clime, where human foot has trod, or infants died. Yes, the Nile, that river of blood, when once it was smitten with the rod of heaven, shall, from its murky flood and dragon shores, give up its infant dead whom Pharaoh slew.

Now heaven shouts from all its chrystal walls, from all its gates of pearl, and from its sea of glass and mingled fire. Now all the earth, from every coast, and from the ocean deep, where holy men are found, a cry of *Glory be to God*, is heard again. Now all the clouds of heaven are seized and changed to thrones, where unnumbered millions stand, and shout the everlasting song. But now the roar of Gabriel's voice is heard no more. It is hushed, like the distant thunder softening its far off solemn sound in the unmeasured horizon beyond the seas, till the thousand years are passed by; when Zion's king, with all the partners of his cross, the ransomed with his blood, who yet remain on earth, shall then ascend in robes of white, with crowns of life and palms of victory in their hands, with joy, with immortality and life.

We will now return to those saints, who will be alive and on the earth at the sound of the first trump, who will not then ascend to heaven with those who are just arisen from the dead, but shall remain, as it is intimated

by St. Paul to the Thessalonians, 4, 5, saying, *Then we which are alive and remain, shall be caught up together*—that is, when the thousand years are expired, as soon thereafter as God shall please, they shall be changed in the twinkling of an eye, and caught up to heaven at the sound of the last trump, to be together with those who are gone before. But, asks the reader, does not St. John plainly state, that they who have part in the first resurrection, shall not be hurt of the second death? They, therefore, who remain on the earth, having had no part in the first resurrection, must consequently be hurt of the second death. This does not follow; for they shall never have part in any resurrection, because they are never to die a temporal death, but at the last trump are to be changed, and caught up to God. Neither could they have part in the first resurrection, because they were not dead, but living, when that event transpired. These are the antetypes of Enoch and Elijah's translation. But if those who had part in the first resurrection, are gone away into the invisible world, how then are they to reign with Christ on the earth a thousand years, and be priests of God, &c. as is stated by St. John, Rev. 20, 6, saying, *Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Let it be observed, that in this promise it is not said that they who rise first shall reign on the earth a thousand years, nor that they shall be priests of God and of Christ on the earth a thousand years.

Where, then, shall this reigning and priesthood take place, which is promised? In heaven unquestionably; for it is no where stated in the Scriptures that Christ is to reign personally on the earth with his saints. But the location of his throne and person must be in the invisible world, while his reigning or government extends to all worlds and conditions of being, whether visible or invisible, natural or supernatural.

The reigning, then, of those who first arise from the dead, as it relates to the thousand years in particular, is to be understood of their being present where Christ is in glory; for he said himself to his disciples when on the earth, *I will come again and receive you to myself, that where I am there ye may be also.* John 14, 3. This, therefore, he will then accomplish by raising all his disciples who are dead, and taking them up to the mansions above, which he went to prepare when he ascended up on high. Here, then, they shall reign a thousand years with Christ in heaven, before they shal be joined by the church, who yet remain on the earth, and must remain a thousand years. Their reigning then with Christ a thousand years, is spoken only in reference to the other part of the same company, who must in due time also ascend. Then shall his bride be said to be ready, for the whole church shall be present and shall enter into the marriage supper with the bridegroom, who is the Lamb of God, and the church is his wife, who will make herself ready.

But as it relates to their being priests of God and of Christ, this also shall be accomplished in the invisible world, as well as in the visible; and the manner of

that priesthood will undoubtedly consist both of praise to God, and of service, in obedience to his commands. It is argued by Dr. Clark, that the saints on earth are reckoned a spiritual building, or temple, in which God is worshipped, and in which he manifests himself as he did in the temple of old. And that every stone, son or daughter being a spiritual sacrificer, or priest, is therefore the priesthood spoken of by the apostle Peter. 1 Peter 2, 5, and by the Revelator, 5, 10. *And hast made us unto our God kings and priests; and we shall reign on the earth.* To which I add, that if the saints on earth are reckoned the lively stones of that spiritual building, in which each saint is a spiritual worshipper, or sacrificing priest, then indeed those who shall arise from the dead at the first resurrection, and ascend to glory, must be reckoned also as kings and priests, for they shall sit on thrones. See Rev. 20, 4. *And I saw thrones, and they that sat upon them,* and they shall be crowned. See the second epistle of Paul to Timothy, chap. 2, 8. *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto* ALL *them that love his appearing.*

For God, who is able to make his angels spirits, and his ministers a flame of fire, (Heb. 17,) *can give to these, who have come out of great tribulation, a priesthood of service and praise, even in glory.* We see that Moses and Elias had the blest employment of appearing on the Mount when Christ was transfigured, who were seen of Peter, James and John. Of Daniel it is also said by the angel who talked with him, who

said, *But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.* Dan. 12, 13; which seems to signify, that he should have an employment, for he should stand in his lot at the end of the days, which intimates a ministration or a priesthood, even for those who have passed in to the heavens.

Some have supposed that it was the prophet Daniel who was called an angel, and was sent of Jesus Christ to signify to his servant John the things which must shortly come to pass; but if it was not Daniel, it was assuredly one of the prophets, for this he declares in the most unequivocal manner to St. John; when he would have fallen at his feet to worship the angel, he said, *See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book.* Rev. 22, 9. If he was then a fellow servant with John, and claimed a kindred with the prophets, he was most undoubtedly the spirit of one of the prophets, who had fallen asleep, and escaped to glory to possess a better and more exalted priesthood in the heavens.

But if those who are alive at the time of the first resurrection, cannot be said to have part in that event, what way shall they be benefitted by it? Their benefit will consist, first, in their being of that number who are accounted righteous, and who were worthy to be kept alive when all the wicked were destroyed from the earth. But secondly, there are other benefits which they shall become possessed of, which I now proceed to enumerate; but as introductory to those benefits, I

shall return to the period, when, as we have supposed, all the wicked were cut off by the destroying angels. This was the last preparatory act for the introduction of the Millennium, at which time a mighty angel of God descended from heaven, having a great chain in his hand, who laid hold on that old serpent, the Devil and Satan, and bound him and shut him up, and set a seal upon him, that he should go out no more till the thousand years are finished.

If Satan, therefore, is so disposed of as to be totally restrained in his malignant influences upon the earth, and the matter of which the earth is composed, as well as upon the hearts and persons of men, it will follow of necessity that man shall be restored to Adamic innocence and happiness. This great dragon, by most commentators, is maintained to be the Devil; but there are others who think that St. John had no allusion to that fallen spirit. But that in vision was represented to him, the heathen powers called Rome pagan. Those powers, they say, was the many headed monster, called the dragon, who was cast out from heaven. And the heaven from which he was cast, say they, was their government and power to rule the nations, held in subjection. But from that heaven this great dragon was cast down to the earth, and deprived of his power to rule. This great revolution of casting down the dragon, it is said, was commenced by "Constantine, and carried on by his sons Constans and Constantius, and by others, Jovian, Valentinian and Valens, and was finally suppressed by the edicts of Gratian, Theodosius the First, and his successors; when about the year A.

D. 400, this dragon was totally cast out, and became subject to the ruling dynasty of Christian emperors." *Clark.*

This argument is founded upon the fact, that the above described powers of heathen Rome used to paint on their standards a monstrous red dragon ; hence are called the great red dragon by St. John : And corroborates the prophecy of the Revelator in his 19th chap. verses 3, 9, as follows : *And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world ; he was cast out into the earth, and his angels were cast out with him.* These angels, they say, were the ministers and officers of state, and were also deprived with their master, the dragon. All this is unquestionably true, and should be considered a just explication of the discomfiture of the great Roman heathen dragon.

But as Satan, the Devil, must be considered at the head of all this, spiritually operating in their councils, and after being cast out into the earth, i. e. down from the heaven of political power, he went to make war with and persecute the seed of the woman, whose influences, through the blood of the Lamb, had thus destroyed him. And on this very account, we ascertain that this dragon is not bound nor shut up, as we find he is in chap. 20 Rev. But this is the mystery of it : the same devil, who operated in the councils of the red dragon, St. John sees at a more remote period of time,

seized by a mighty angel from heaven, who shall shut him up, and totally curtail his influences upon the earth, which was not done when he was cast out from his heaven of political heathen empire ; for we see he soon corrupted the Christian worship, and reduced it in the hands of papal power to a situation but little preferable to the idolatry of the Roman heathen. The reason of these observations are, because at the present day some have made the dragon of the 12 chap. of Rev. verses 3 and 9, synonymous with the dragon of chap. 20, which is bound by the angel in the latter case, but not in the former. At the time when the latter dragon is bound, it is said the first resurrection is to take place, but not so when the former. At the time of the casting out of the heathen dragon, Satan does not cease to deceive the nations, but in the latter he is compelled to do so for a thousand years. Now if it be thought that the casting down of the great red heathen dragon in chap. 12, is the same thing with the binding of the dragon in chap. 20, it would be natural to look for a cessation of his influences among the nations, which has not been the fact, and also for the resurrection of the martyrs at that time. But instead of this, many of the martyrs have fell instead of rising, and have sealed their testimony with their blood, from the time of Constantine and his successors till the papal fires were extinguished in England, and even till the present time in some places.

The binding, therefore, of the dragon, which is the Devil, is yet to take place, at the time of the first resurrection.

It is well known, that in the beginning an evil spirit who once had been an holy angel at God's right hand, did, through the means of a serpent, address himself to our first-parents, so as to induce an act of disobedience in them, which produced death temporal, death spiritual, and exposed him to death eternal. And it is contained in the Scriptures, that by one man sin entered into the world, and death by sin. Now if Satan was the originator and cause of the temptation, and man's own voluntary act the cause and origination of his own sin, and sin the cause of temporal and spiritual death, it will follow, that if Satan be taken away in his identity and influence, and sin abolished from the heart and nature of man; that death, and all natural and moral evil, the legitimate offspring of the Devil and Sin, must totally cease from the earth during the Millennium, or the thousand years in which Satan is to be bound. We cannot admit, that our first-parents were in the least exposed to any natural or moral evil while in their sinless and innocent state, but that these were introduced, as above stated. Their removal, therefore, must be effected ere innocence and pure happiness can be restored again to man. This should be expected, because it is said of the lion of the tribe of Judah, that he has come to destroy the works of the devil. The Universalians fancy, therefore, that when the works of the devil are destroyed, all men shall consequently be happy; but let them recollect that a sinner is properly a work of the devil, which Christ came to destroy, either by converting and sanctifying the sinner, or damning him in hell at the judgment day.

soul and body, which is the destruction of the second death. These two destinies God has made dependent on certain conditions, to be performed by man, in reference to Christ and his atonement.

Let it be confidently relied on, then, that Christ will destroy both the devil and his works. The mighty conqueror will surely effect what he has undertaken to do; and at that time, when he shall send an angel to bind Satan, and set a seal upon him, that he shall not deceive the nations any more during the thousand years. He will also restore all that sin has spoiled, as it relates to the dwellers on the earth, whose happiness shall be perfected and made as complete as it can be this side of the great change, which they are at length to arrive at, which shall be effected in the twinkling of an eye, at the sound of the last trump.

This being the fact, how changed and blessed will be the race of man, who shall live in the days of the Millennium! when the tree of life, which was nothing else but a natural tree, endowed with extraordinary qualities, for the express purpose of perpetuating man's natural life, shall again be restored to the earth for the same life-sustaining purpose. That the tree of life in the garden of Eden possessed this amazing quality, is the opinion of that most learned man, Adam Clark, who says the use of this tree was intended as the means of "preserving the body of man in a state of continual vital energy, and an antidote against death." For most undoubtedly the man Adam, and his consort Eve, naturally tended to dissolution, as well as all the lower works of the animal and vegetable creation.

But to counteract this natural tendency in the creature man, God gave him, in his providence, access to this tree of life, that he by its use might live forever Or till the time should arrive, when he, with numbers infinite, along the flow of ages, ad infinitum, should be translated to a higher state of being, which would have been the fact, if he had not sinned; neither would the earth have fallen under the verdict of heaven, to be finally destroyed by fire.

But when the man sinned, his Judge took him from the delectable field, wherein grew life's fair tree, and fenced up the only way of approach to the blissful garden with the dreadful sword of the cherubim, and was thus made inaccessible to the approach of man, till the deluge came and destroyed the blissful eminence; so that the precise situation cannot now be ascertained, yet the region where it probably was, is on the river *Shat al Arab*, that is, the river of the Arabs, or the united streams of the Tigris and Euphrates.

But if our first parents were liable to death, by a natural tendency to dissolution, how then can it be said that death was procured by sin? I answer, death was procured by sin, inasmuch as God judicially withdrew his providence in this particular, by removing them from this tree of life, which removal effectually exposed them to that dissolution, which was perfectly natural to them at first, and is natural to all life that depends on the use of food for its continuance.

But if this position is correct, what then prevented the happy pair from a voluntary death, in whatever manner they choose to effect it, even before they had

sinned? Nothing at all, indeed, if they would; for their persons cannot be considered invulnerable to the approach of violence, nor yet of starvation, even in the midst of Eden's plenty, if they refuse to eat. But as a sufficient barrier against such a catastrophe, was their own *free will, and natural love of life.*

The gift of food, their natural appetite to taste things pleasant, with every other pleasurable circumstance, are all resolved in this one idea. It was God's providence over his creature man to prevent their dissolution. But when man sinned, that particular providence of access to the tree of life, was taken away, when he became exposed therefore to death in every shape. But God, ever merciful in all his movements towards man while a probationer, in mercy and wisdom removed him from the happy garden for no other purpose than lest he should put forth his hand, and continue to eat of the tree of life, and live for ever in his horrid fallen state. Begetting children in his own abominable likeness, which would soon have filled the earth with a race of non-descript monsters whose appearance probably would have been in the form of man, but whose *mind* must have been perfect devil, the consequences of which among themselves, would have been that sort of confusion and perpetual misery, which none but a devil would rejoice to have effected, and none but a genius more than mortal could conceive the extent and degree of misery such a state would have produced. But, it may be inquired, why the fallen pair were not allowed to remain in their native Eden, seeing there was found a ransom for them, and this ransom made known at the

instant of the first promise. The reason is plain—if they had remained, they would have put forth the hand and eat of the tree of life, and consequently lived for ever. If this had been permitted, it would, to all intents and purposes, have defeated the threatened penalty, which was, *In the day thou eatest thereof thou shalt surely die*—which was accomplished by the fact of his becoming mortal at the very moment of his disobedience, from which moment he commenced a dying state, for then was withdrawn that peculiar providence, which heretofore had set at defiance the approach of all evil. This death, which was then commenced, was a temporal death; but if a further use of the tree of life had been permitted, the death of the body could never have gone into effect, and the spirit, which was then morally dead, must have ever existed in this horrid state, even in the still living body. But to prevent this, God in mercy, and in the greatness of his wisdom, removed the man from the tree of life, so that by faith he might have access to a better Tree of Life, which is *Christ*.

If this had not been done, an atonement could never have been effected—a mediator could never have appeared—no light, which now lighteth every man which is born into the world, could ever have shined upon the wretched heart of man, for we might as well suppose, that the *Word*, the *second person* in the Godhead, could as easily become joined to the nature of devils in hell for their salvation, as that he could become incarnate with mortal flesh under such circumstances as are above described; but prevenient grace prepared the way,

which in the other case it could not have done. But when removed from the tree of life, we see that God's word could go into the fullest effect, which, if he were not removed, the threatened death could not have taken place but in part, and that as it relates to the soul only, which, as it regards God's veracity, is the same as if no part of his word had proved true.

But in anticipation of the man's being removed by the will of God, it pleased God so to love him as to give a ransom, that he might himself deliver his creature man from the blow which his own attribute, *justice*, necessitated him to strike.

On account, therefore, of this ransom, prevenient grace was sent abroad in the nature of man, which some have called initial salvation, which reinstated man in such a condition, that he can again make use of free volition to good, and become a proper subject of offered mercy as it relates to a further salvation; and a final one in the heavens above, if he lays hold on the hope set before him. On this account, therefore, it became possible for God to take upon him the seed of Abraham, and to become incarnate with man for his salvation.

But if man had not sinned, and in consequence had kept possession of that holy mount, and had continued to have uninterrupted access to this wonderful tree, would not the happy fields of Eden, in process of time, have become too strait for the increase of its inhabitants? for it must be recollected, that when God first made the man and the woman, that he blessed them, and commanded them to multiply and replenish the earth, and

subdue it. This command was given before they fell. Therefore, as soon as they had increased to numbers more than Eden could sustain, they would have descended from this princely seat down by the way of the east of Eden to the broad earth below. Eden, the garden of God, is with great reason believed to have been vastly elevated from a common level with the country surrounding it, and inaccessible by perpendicular rocks to a great height on all sides, except the east, where, to guard the way from the approach of man after he fell, was placed mysterious beings, called cherubims, armed with a dreadful sword, which probably had the appearance of a perpetual stream of lightning. Now if this were not the fact, could not those, who, after the fall of man, might wish to visit this Eden, have easily gone to it on the west side, or at any other point? I am, therefore, convinced that it was a mount, with table lands, rich and fertile, and consisted of quite an extent of country—thus elevated, overlooking to a vast distance a surrounding world, so that Adam when he sinned, fell not only from his moral rectitude, but from the most glorious location that ever graced this lower world. If man had not fallen, his posterity would soon have descended to the surrounding country, which was equally productive with the soil of Eden, for such would have been the direction of Providence, to prevent any inconvenience which otherwise must arise from an increase of numbers.

But if in Eden men would soon have so increased in numbers, as to require more room, consequently the

whole earth, in process of years, would have been found too narrow in its boundaries to sustain their vast multitudes. And in this very way death must have been the certain consequence among men. The total extinction of the whole race would have ensued, even if they never had sinned at all. Here, then, we see man in his corporeal state, surrounded by an unavoidable necessity of yielding to death whether he sinned or not, unless some expedient can be found out by which they could in that case have been delivered. The reason why I think the whole race would have become extinct, is because an increase of numbers would soon have occupied all the space the earth affords; consequently starvation, and the vast crush of human bodies would have ensued, and destroyed the whole. But God, who is wise as powerful, would, as surely as he exists, have defended them from this inevitable fate, and would have delivered them from so tragical an end.

The method of relief unquestionably would have been a *translation* from their corporeal state of existence to some other and higher state of being, which would have been effected from time to time, and from age to age, as should have become necessary, for ever and ever; for it is not to be supposed, that the earth would ever have been doomed to dissolution if man had not sinned. That translations would have been the fact, we have the strongest assurance, both from the reasons above stated, and from the literal instances which we find in the Scriptures. For what other reason was a publicity of Enoch and Elijah's translation permitted,

than to show such would have been the mode of removing the human race from this location, if they had kept their fealty to God: And also to signify to the righteous, that as these were translated and changed in a moment of time, so shall all the saints be changed at the sound of the last trump, which heavenly expedient could never have been known to men in its proper light, had not these instances been permitted.

But if there is to be no death during the Millennium, (as previously argued) and if there is to be a multiplication of men without any diminution during a thousand years, will not the earth, in consequence, become overcharged with an immensity of multitudes, as well in the latter case as in the former, and thus produce death even during the Millenuium? This will not be the consequence; and the following reasons are thought sufficient to obviate such a supposition: First, it will require many years to retrieve the immense loss occasioned by the sudden overthrow of all the wicked just previous to the Millennium, which perhaps will amount to two thirds of the whole population of the globe.

A second reason is, at the commencement of the Millennium there will be, as it is now, vast tracts of waste land in various parts of the globe, which must thereafter be subdued and cultivated. Those countries where the soil is cultivated, in many of them it is but partially done, and therefore will admit of a much higher state of husbandry, consequently the more capable of maintaining an increase of population. But if need be, God can easily restore and fertilize all bar-

ren lands, even the sandy deserts of Arabia, and all similar desolations, and clothe them with the verdure of the first Eden, as once he healed a tract of barren country by the means of the prophet Elisha, not far from the place where Elijah was translated; and thus an abundance of space shall be prepared for the increasing millions of the Millennial state. Does not Isaiah allude to changes in the earth like this, as well as to the effects the gracious gospel should have upon the morally barren, desolate and unfruitful state of heathen nations, when he says, *In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: In the habitation of dragons, where each lay shall be grass, with reeds and rushes.* Chap. 35, 6, 7. See 12th division on this subject.

It is presumed entirely inconsistent with the glory, perfection and happiness of the Millennium, to admit, that during that great Sabbath of rest, there shall be any liability to sickness, pain, accidents, or death. I think it safe and expedient to assert, that when the original cause of all moral and natural evil is removed, which is *sin*, that its effects must of consequence be no more felt or known on the earth, till the same cause be again permitted to operate. It is impossible for the stream to flow if the fountain be dried up.

But, asks an objector, if men during this thousand years, are to till and subdue the soil of the earth for the purposes of food, and the innocent pleasures of life, will they not therefore be liable to accidents of va-

rious kinds, as at the present time, and consequently to sickness and death? To which I reply, can any suppose that Adam, to whom the command was given to till the earth and subdue it before he had sinned, was therefore liable to any harm or natural evil? By no means; for God, the mighty One, was round about him, lest he at any time should dash his foot against a stone, for it is written, that upon all God's glory there shall be a defence, and therefore could never have been injured if he had not sinned.

If God in the beginning, while man was yet innocent, commanded him to subdue the earth, we may not suppose, therefore, that he was necessarily subject to casualties, and consequently to death on that account; because, to do the commands of God before the fall, could never become the source of moral nor natural evil.

We have no knowledge that God has ever made any kind of being exempt from pleasurable labour or activity, whether of material or immaterial natures; but we are led, from a consideration of all created objects, to conclude the contrary: because on all nature, whether animate or inanimate, the qualification of motion is stamped; for all that possesses life in any degree beneath man, manifest it according to their various powers. The whole tribes of the vegetable world show their motion, either by their constant though silent speed toward perfection, or descent again to the original soil; and even the stedfast earth has her annual but tremendous journey to perform. All this mo-

tion is evidently given to the various grades of creation to facilitate the bliss of being.

That man shall therefore labour, is not at all derogatory to his happiness, unless they are doomed to labour under the consequences of some fatal error, as was the instance of Adam and his erring progeny. But most unquestionably, an industrious habit of body or mind, whether it relates to men, who are material, or to angels, who are immaterial, it is a grand ingredient in the composition of blessedness.

From this view of the idea of activity, we may safely conclude, that although the inhabitants of the earth during the Millennium shall labour, yet on that account will not be subject to any inconvenience whatever more than Adam was in the first Eden.

Therefore men shall labour, as was designed of God in the beginning, not with unnatural sweat and pain, tilling the cursed ground, but with pleasure and sweet employ shall till the restored soil, supplying therefrom nature's simple *wants*, till the sign of the great God shall again appear in the skies.

Wants, asks the objector, is it not a natural evil to *want?* To this I answer, by no means, where the power to obtain the thing desired is possessed, and the will, perfectly free, harmonizing with the desire to possess the object. Want, in this sense, cannot be an evil, but gives a relish to existence, where there is no prevention of the thing desired. Such shall be the blessed estate of those who shall dwell on the earth in the days of the Millennium.

But if man, in the Millennium, shall regain his pa-

radistical happiness and innocence, will he therefore become indifferent to clothing his person? Such a consequence cannot be admitted. I believe, for weighty reasons, that God never intended Adam and his posterity should go naked, even if they had not sinned. The reasons which I oppose to such a position are, first, the shocking and more than beastly appearance a population of naked human beings would present. It would be excessively *unnatural* to suppose, that the Creator intended his most glorious creature man, male and female, parents and children, strangers and friends, old and young, should associate together naked under every possible circumstance; which would have been the fact, if the position is true, that man was not to be clothed if he had not sinned.

Such a view is absolutely abhorrent to every delicate and chaste feeling of the soul, even now in its present low and depraved state. How much more so, then, if man had not fallen! Let none imagine that this opinion is irrelevant; because, being now fallen, and therefore not capacitated to argue upon any position belonging to a sinless state: but rather let it be recollected, that the views of propriety, honour, virtue, chastity, with all refined sentiments which may now be possessed by the mind, are the effects of a restoration, and, in a degree, are an approximation toward that height from whence we are fallen; and therefore by this light I argue, that nakedness could not have been the condition of our race, if we were now in an unfallen state. It is my opinion, that if man had been permitted to live on the earth after his fall in an unre-

deemed state, that his condition would have been a horrible delirium, utterly incapable of reasoning at all. Therefore this good and perfect gift of reasoning powers came down from the Father of Lights, through the promised Messiah or Redeemer, so that man was enabled to reason, and to choose between good and evil. By this gift, therefore, I judge that a world of naked human beings was not intended by the Creator.

If it is alleged, that in many countries of the torrid climates of the earth, that even now there are human beings who live naked, and in societies; and yet the fact is not abhorrent to their views of delicacy. But, it should be remembered, that such human beings are extremely wretched in other respects, not having sufficient knowledge to use the facilities which nature has put in their power for their comfort and well being. But the moment the light of revelation, art and science shines upon them, they shrink from the gaze of human eyes, and seek an instant refuge in the habiliments of refined society.

But ignorance was not the condition of our first parents, neither ought we to imagine it would have been the condition of their progeny, if they had never fallen into sin and consequent wretchedness; because such a supposition would imply a most flagrant imbecility in the very constitution of the creature man, and would as certainly have led to innumerable miseries as ignorance now leads its victims, and would reflect upon the wisdom of the Creator.

Nakedness, therefore, (excepting the two first, and even then a short time only) is incompatible with a

state of holiness, innocence, and knowledge, whether before the fall or after, in a restored state; and is repugnant to every primitive virtue and delicacy possible to be conceived of.

A second reason is, that we find an abundant provision, prepared for no other purpose but to clothe the creature man. Has God stored the great wardrobe of nature for nought? which must be the fact, if nakedness and holiness are inseparably connected; if neither the two first, nor their children, were to be clothed, as many suppose.

Neither will it do, in order to show a propriety in providing the rudiments of clothing, to say, that man was to fall, in order to be capable of enjoying this provision, because the object gained is not equivalent to the loss.

If we believe that God in six days made the earth, and also clothed it with all green herbs, trees, and every plant bearing seed, which now exists—then we subscribe to the opinion, that he at first made provision to clothe the human race; because among these are found the rudiments of various kinds of clothing, suited to the convenience of men. The animal race, with some insects, minister to the same effect: witness all furred animals, with sheep, goats, camels, and the skins of beasts.

A third reason that man was to be clothed, arises from the fact that he was created naked. But if he were not to be clothed, then it will follow, that in this respect he was privileged far beneath the brute creation; for these have their several vestures, some of fur,

smoother than the downy velvet—others of feathers, with colours as it were dipped in a sunbeam—others, again, shine in the scaly lustre of gold and silver mail beneath the waters; but man alone, sole lord of earth, not clad in any of these, stalks forth in nakedness. From which it is evident, that a covering was designed his noble frame, of a different mode and manner than that of beasts. But the fact of his nakedness had not, till he sinned, amounted to an evil; and before such a consequence could have matured, a gracious God would have informed them of their situation, and also have clothed them, as we see he did when it became necessary. *

But did they not get a knowledge of their unclad state by means of their sin? It cannot be denied, but he thereby gained a premature knowledge of it. But this circumstance does not militate against the idea, that God would, in his own good time, have informed him that he and his Eve were naked. For who will deny that the way of obedience to God is the true way of knowledge; for it is ordained of heaven, that men shall get knowledge in the ways of righteousness, and not of disobedience, and by thus doing, shall know more and more from time to time; which would have been the case with Adam, besides that which he already knew by intuition, if he had not fallen; and would have received a knowledge, not only of his nakedness, but of all things else which could consist with his happiness, as the circumstances of his continuance might have required, till he would have been translated.

* See Appendix (C.)

NINTH DIVISION.

Embraces a position, that when man fell from original holiness, he lost his power of governing all wild animals, and became thenceforward exposed to their natural fury and dispositions; but in the Millennium shall recover his government again.



At first the morning stars, when shouting from the skies,
They saw the dripping globe from out of chaos rise:
'Twas then when all that swims, or flies, or walks the earth,
Had from the wondrous God receiv'd their joyous birth—
That by the Sovereign King dominion then was given,
To Adam's gen'ral rule beneath the bending heaven.

An absolute government over all the beasts of the field, the fowls of heaven, and the fish of the sea, was given to man as soon as he was created. This dominion, if Adam had not sinned, would have continued to the present time, maintained by the superior majesty which shone out in every word and gesture of the then uncontaminated man. He, it is said, was created but a little lower than the angels; consequently, a glorious majesty sat upon his countenance, which, together with the subduing power of his voice, ruled at his pleasure

the whole animal kingdom. If it is said of the angel who appeared to the wife of Manoah, the father of Samson, that his countenance was very terrible, so I conclude was the countenance of Adam, and in no small degree, because he was but little inferior to the very angels of heaven. But though terrible, yet glorious and beautiful to look upon, consequently the most powerful and most ferocious, as well as the weaker animals of ocean, air, or earth, were, at pleasure, awed into submission by this first and holiest of men. That all manner of wild beasts were perfectly mild and docile in themselves before man fell, cannot be true, for the very idea of government and dominion, which at first was given to man over them, supposes the contrary. God blessed him, and said, *Have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.* Gen. 1, 28. Here, then, is a dominion, a government, to be exercised over the brute creation; and if, after the fall, in the days of Noah, a dread of man was to be on every beast of the mountains, how much more so, then, before he fell!

But if perfect *docility* was the primitive character of every kind of beast, what a stupid position does this present them in, as subjects of natural dominion. The very idea of government, therefore, seems strongly to allude to the wildness and natural freedom of their natures. But notwithstanding any subjugation to which they may be compelled, there is in them a natural disposition to their original state of wildness and ferocity, which is proven if we leave them

again to themselves, after having been domesticated. This principle of wildness and natural timidity is nothing else but a principle of self-preservation, which the Creator at first stamped on all animal nature, which is evident in a less or greater degree among all beasts, fowls, fishes and insects.

It is this principle of self-preservation or *instinctive* (though unconscious*) love of life, which God has breathed into all animals, which gives to them instinctive motives for action, and is that genial fire which impels them to obtain their food, and to flee from real or imaginary danger. Without this, no beast would have force enough to get out of the way when threatened. This principle is marked with deeper or fainter shades,

* Once for all in this place, I will remark, that the word CONSCIOUS, or CONSCIOUSNESS, properly belongs to no species of being on the earth but the rational. It is defined by all lexicographers to signify a knowledge of what passes in one's own mind, an internal sense of guilt or innocence. This qualification is the only distinguishing mark between the brute and the man. The latter is thereby empowered to revolve subjects in his own mind in such a manner as to deduce rational conclusions from any premises conceived of, and is the only reason why he is a subject of law imposed by the Creator, and is, consequently, rendered accountable.

But the former, not possessing this qualification, are not, therefore, rational, and consequently are not conscious of either guilt or innocence, and therefore are not accountable to the Creator, as man is. Whatever sagacious qualifications any animal may possess, they should be ranked under the idea of instinctive powers, which falls infinitely short of a rational consciousness, and produces all those actions of which animals are capable, and is the power which determines the will of brutes, without the aid of reason or consciousness.

as seemed good to the Creator, from the fierce tiger of the Bengal woods, downward to the humming bird of a summer's morning, from thence to where animal life is lost in the sensitive plant, or the polypus of the sea. If, at first, the principle of self-defence, manifested either by the sanguine conflict, or by speed of flight, were not implanted by the Creator, it would follow that all animals not carnivorous, would soon have become extinct, by being devoured by such as were of the former sort; and they also would, in their turn, have died for lack of proper food. But the defensive as well as offensive spirit, which prevails through all the ranks of animation, is nothing else but the play of nature, the wisdom of God, so that the weaker may save time to propagate their kinds before they fall a prey to sustain the other branches of animation. That such was the original design, I shall attempt to prove, by referring to the peculiar construction and facilities afforded animals to procure their food.

There we see the fierce panther, couched in a thicket, or hid in the thick boughs of the trees, from whence to leap upon his victim—there the eagle pursues, on rapid wings, the pheasant, or pounces, like a bolt from the clouds, upon the timid hare—the shark rives the briny waves, and flies, with the speed of an arrow, in pursuit of his destined food. To the lion is given a mouth armed with canine teeth, and feet with horrible claws, to seize and retain his prey; so every creature is fitted for their several modes of life, from the mammoth, hugest of God's works, to the ephemera of a summer's day.

Perhaps, in this place, if I give an account of the mammoth, it will not displease the curious. The animal is by naturalists named *mammoth*, or *mega-lonyx*, the whole race of which appears to be now wholly extinct, except a few skeletons which are yet remaining. The mammoth is undoubtedly a carnivorous animal, as the structure of the teeth proves, and is of an immense size. It is stated by Dr. Clark, that from a considerable part of a skeleton which he had seen and examined, it is computed that the animal to which it belonged must have been nearly *twenty-five* feet high, and *sixty* in length. The bones of one toe were entire, and upwards of three feet in length. It is argued by Dr. Clark, that the behemoth, or mammoth, was a cruel and fierce animal, and formed for tyranny and rapacity —equally lord of the floods and the mountains; its habits of motion being with fury and speed. Although naturalists have contended, some, that Job, in the Scriptures, has distinguished, in his description of the *Behemoth*, the *Elephant*, and others the *Hippopotamus*; but the sacred description does not agree with either, because the tail of the elephant is small and slender, and that of the hippopotamus but a foot long. But the tail of the mammoth is said to be like a cedar tree. *He móveth his tail like a cedar.* Job 40, 17. Its teeth plainly denotes it to have been carnivorous, from the unevenness of their surface, the processes being an inch deep, which marks the creature as living on flesh. And yet it is described as feeding on grass with equal facility, and probably lived both on animal and vegetable food.

It was a many-toed animal, and perhaps of the tiger family, its strength and agility surpassing all of that race as far as its immense size seems to denote. Nothing, by swiftness, could have escaped its pursuit, the largest, strongest and swiftest quadruped that God had formed. No power of man, (in his fallen state) or beast, could stand before him, for *he was the chief of the ways of God.* Job 40, 19. Creatures of this kind must have been living in the days of Job; for the mammoth, or behemoth, is referred to as if perfectly and commonly known.

This monster, as well as the leviathan, the water dragon, or crocodile—the hippopotamus—the unicorn, or rhinoceros—the elephant—the anaconda—the tremendous and horrible lyboya, with all lesser animals, were at the command of Adam in his innocence, and under his government, as his pleasure might suggest.

And that all these were thus formed in the beginning, we have only to bring as proof, that *God saw that all he had made was very good.* Gen. 1, 25. That every beast, with its peculiar temper and peculiar conformation, adapted to their peculiar modes of subsistence, was very good. But if we admit the notion, that when man fell from holiness by sin, that the whole animal creation underwent a change of disposition, formation and habits, it is the same as to believe that God, on the account of man's sin, uncreated what he had but a short time before pronounced very good. But if we reject this idea, and say, God did not thus change his perfect work as it respects animals, then we are driven to believe, that sin acted as a powerful crea-

tor, not only in changing the dispositions of the whole animal kingdom, but that it really altered, and gave an entire new modification to the forms of all that class of animals which are carnivorous—but that it gave them different appetites from what they had at first, and different teeth to masticate their food with, is altogether a fancy. If we attach such vast power to sin, as acting on the very muscles of the brute creation, and totally subverting their primeval modifications, why not argue the same subverting effects generally, through all the works of God on the globe? Why not say that ocean became land, and land became ocean, and that all trees at first were succulent; but now, by the power of sin, are hardened to that of timber, as we find them in the great forests of nature? But that such was the effect of the fall of man upon animals, or that such a new modification took place with respect to them, is no where to be found in profane or sacred history, nor yet within the circle of human reasoning. Truly it is written, see Gen. 1, 30. *And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.* Here it would seem, at first sight, that an impassable barrier is opposed to my views respecting the primitive food of animals; but a little attention will give a different view. If all kinds of animals, without any exception, at first fed on grass, and the herbs of the fields and mountains, why then did not sin have on all the same effect, if lions, tigers, eagles, fishes, and all that are now carnivorous, fed on herbs before man sinned?

How comes it to pass that cattle, sheep, deer, goats, horses, and all those species of animals that are not carnivorous, were not also changed by sin's metamorphosing power to become carnivorous also? I can see no reason why any partiality could take place, or why sin, if it affected any, why it should not equally affect all? From which it is evident to me, that the verse quoted signifies, that every herb of the field was given to be meat for every beast of the earth, and every creeping thing, which were destined and formed to feed on them, and to such only.

If we believe that God created, in the beginning, carnivorous animals, as lions, tigers, leopards, panthers, wolves and hyenas, with all fowls that live on flesh, and all fishes, with all the monsters of the fish and reptile kinds, which absolutely have nothing else but flesh for their subsistence—then it will follow, that a corresponding mode of teeth and claws are necessary to facilitate their grade in being. This is the proof they were made as they are in the beginning.

But if all animals were perfectly docile before the sin of Adam, then it will follow, that such as were carnivorous, and not fitted in their forms or constitutions to feed on herbs, must have existed in a starving condition, unless it is supposed a miracle was in continual effect for their support, till such time as the sin of man should give them licence to seize the delicious repast prepared for their appetites, teeth and claws—unless we suppose the animals on which they might prey would remain passive, and let themselves be devoured. Thus the tiger may be supposed walking deliberately

up, in all the grandeur and amiableness of his docile nature, to the equally docile stag, and gnaws him down, while not a muscle moves in opposition to the eater. This cannot be. But unless they would thus tamely submit to be devoured, they instantly depart from the character of their supposed docility. The face of the argument is, that the first attempt of any of these, to get their destined food, is a declaration of war: Hence, in reference to the world of animals, each stand on the defensive. If this is not so, then we have only to adopt the above opinion of docility, which is too inconsistent for belief.

If they were not created at first with all this preparation for a carnivorous mode of living, then, after man sinned, outsprang the teeth and claws of panthers and hyenas—outsprang the teeth of all the flesh-eaters of the deep—out grew the talons and beaks of eagles and vultures—instantly the vast anaconda received his constringent bone-breaking power—instantly his mouth gaped to engulph the passing prey—at once all these threw themselves into postures of offence, as if they had eaten nothing from their creation till the sin of man; which must have been true respecting all carnivorous animals, if they were not so created in the beginning, with corresponding appetites, dispositions and powers.

We should reject it, therefore, and conclude that all kinds of beasts are as they should be, and were at the beginning. With this view of them, we see a propriety in the mandate of heaven, when it was said to man, have *dominion* over the beasts, the fowls, the fishes, and

subject them to your controul for the purposes of your happiness while in this corporeal estate.

But as soon as he sinned, he lost this extraordinary controul of animals, and became exposed to their natural fury; or to those qualifications which are now called by us, in our weak and feeble state, furious or savage dispositions, which, in themselves considered, are as innocent as the turtle dove; and if man was still in his primitive state of holiness, would be as harmless as the song of the nightengale. It is man who is changed in his *executive* relation to animals—it is this circumstance which has so clothed the wild beasts of the wilderness with unapproachable terror—it is this that has given to many kinds of domesticated animals the appearance of what is called bad dispositions. But if we had the ancient dominion, these tempers of animals would cease to be known, with respect to man, as evils, and would be viewed as they are by angels, or those intelligences who are above a state of mortality. But man is fallen; consequently the very things appointed as the means of his happiness have become his afflictions in many instances. This rule is observable, even in the effects of the gospel; for it is a "savour of life unto life, or of death unto death," according as it is believed or rejected.

It is not possible for the mind to admit for a moment, that there could arise any trouble to the man Adam, or to his posterity, if they had not sinned, from any imbecility to govern and manage all kinds of animals with the utmost facility, in accordence with the dominion given at first. But it is evidently a natural evil, which

cannot be avoided at the present time, that the human race cannot without danger and much trouble, govern many kinds of beasts, which danger and trouble was not incident to man's pristine state; because we may not suppose the existence of any thing that could in any sense mar the perfect composure and happiness of man, till he had sinned. Sin, therefore, brought into being this kind of affliction, as well as all other kinds. If, then, such was the perfection of God's kingdom in Eden before sin entered there, then it will follow, that when the Messiah's kingdom shall have become definitely victorious—when the stone cut out of the mountain shall fill the whole earth—when righteousness shall cover the earth as the waters cover the whole face of the deep; then, and not till then, shall this evil, as well as all other evils, be destroyed from the whole face of the globe.

During this glorious Millennial rest, shall undoubtedly be accomplished the view Isaiah the prophet had of the peace and happiness of that day—a description of which we find in his eleventh chapter, from the sixth to the ninth verse inclusive. After having, from the commencement of the chapter, spoken of the glory, power, and wisdom of Christ, that he shall *smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked*, the subject of his final and universal reign is then introduced by the following remarkable account: *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the*

cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

The whole of this quotation from Isaiah may be understood, in a *spiritual* sense, to signify, that from the commencement of a preached gospel until the Millennium, there shall be innumerable instances of the conversion of lion-like men, cruel sinners, ravening like the evening wolves for their prey; or as leopards, fierce and dreadful; or as bears, to devour and break in pieces; or as serpents, the asp and cockatrice, symbols of deceit and vengeful malice. These are often the trophies of gospel grace, who, by its power, become as lambs, or as little children, in point of humility and innocence.

But the quotation may be also *literally* understood, in application to the Millennium; for God will so protect man, and all that is his, during the Millennium, that though his flocks and herds, and little children, were to mingle with all the above named terrors of the wilderness; yet God, by the restoration of man to his ancient dominion over the animals, would not suffer any evil to befal him. Such will be the blessedness and security of Mount Zion when the Lord shall do this; when man shall again have, in virtue of the ancient grant his ancient rights restored, through Jesus Christ.

TENTH DIVISION.

Consists of arguments to prove, that neither the dispositions nor death of the animal creation was occasioned by man's fall into sin, as is supposed by many.

Between the beasts that graze, or those that prowl,
Exists no link that claims the human soul;
No bond nor tie by which the fatal sin,
Could reach the brutal state to give them pain;
No change from tame to wild, through all the ranks of brute,
Took place when hell insidious brought the infernal suit.

THAT innumerable evils are consequent upon the sin of Adam, is evident; and that it extends to all his posterity with its baleful influences, is but too true; and that God has pronounced a curse upon the ground on account of man's sin, and appointed it to be finally destroyed by fire at the last day, which could never have been its miserable end if man had not sinned. Yet the sin of man has not, in its effects, reached the animal creation, so as to become the first cause of their dissolution.

If it is thought the sin of the parent should not be

required at the hand of the child, so as to subject it to direct punishment, either in this life or the life to come, wherefore, then, shall the sin of man be required at the hand of the animal creation, so as to subject them to a natural death? Surely there is no relation between man and beasts, by which a communication of the fatal effects of sin could reach a dumb animal. No man will allow such a relation can exist. But Adam, being the father of the human race, has therefore communicated the baleful effects of his sin to his progeny; which could not possibly be otherwise, on account of the strict natural relation existing between us. If our first parent had not sinned, his children would not have been depraved. Therefore Adam, not being the father of the animal world, could not affect their nature by his sin.

We know that God is just, and consequently requires of his creatures according to the ability bestowed in the constitution of such creatures as he has made. Upon this ground, it is evident God requires nothing of the dumb beasts; for the grade of their free agency does not ascend high enough to distinguish between the moral difference of actions. Therefore, because a beast does not possess a rational soul, God has not subjected them to any law which can make them accountable; for the only law that is discoverable in the animal creation is that of instinct. No beast is at all *conscious* of any reason—why he has fled, why he has eat, why he has drank, why he has been frightened, why he has been at rest, or even that he exists at all, any more than does inert matter. See note on page 289.

It would, therefore, be unjust to subject the beast of the field to suffer death, on account of the error of a dissimilar kind of being, which I consider is as absurd as to transfer the consequences of Adam's sin to the inhabitants of some other planet. Their death, therefore, must be accounted for on some other principle. But the folly of supposing them subjected to death for Adam's sin, shows itself from another view, which is this: If justice and righteousness are eternal principles, then, in a strict relation to this subject, it will follow, that God would never have slain animals, *if it was wrong*, with the skins of which to make coats for Adam and Eve after their fall, and with whose flesh was undoubtedly made the first burnt offering to God, in reference to the promised Messiah. Then it will follow, that the life of beasts are to be inviolate on that principle, and no exigence whatever could justify their death. But that it is not wrong to take the life of animals, God himself has shown us, by his own example, when first he slew beasts for the accommodation of the naked couple.

We find Abel, the second son of Adam, familiar with this thing when he made his burnt sacrifice, which so provoked his brother Cain; and I cannot doubt but flesh was in fact the food of the antedeluvians as much as in subsequent ages: and that animals was the most natural food. and the easiest come at in those early days, is perfectly reasonable. If it was just for Noah and his posterity to use them as food, then it was as just and as proper immediately after the fall as at any time since; and I do not doubt but flesh would have become

the food of man, even if he had never sinned; for what other purpose could they have been created?

From these circumstances, therefore, I conclude, that it is not radically nor relatively wrong to kill an animal for any good purpose; and that the sin of man did not procure the death of animals in any sense, is evident, at least to me, from the above reasons.

It has pleased God to introduce his creature man into existence, with a corporeal body, and has appointed food for its subsistence. Now, as God has diffused throughout all his works the principle of life, therefore, in the composition of all kinds of fruit, is contained real animal life, and also in water, or any substances whether dense or rare. "There is not a drop of pure and living water but contains not less than 30,000 perfect animals, furnished with the whole apparatus of bones, muscles, nerves, heart, arteries, veins, lungs, viscera, and animal spirits," (*Dr. Clark*) which are discoverable by the use of glasses. Death, in relation to these, was therfore in the world before the sin of man.

Innumerable deaths must, therefore, have been the consequence, whenever man put forth the axe or plough, as was certainly intended he should do in order to subdue the earth, forthus he was commanded beforehe fell. Consequently the passing plowshare would have crushed —the falling forest would have killed—and the consuming fire, for the removal of timber, would have destroyed multitudes of feeble life even if man had never fallen.

We judge, therefore, that sin has brought death upon

none but offending man, which death was effected by his removal from the tree of life; for upon him was death threatened, but not upon any of God's works beside—it being perfectly natural to all animal life from the beginning. Yes, even man had even this mortal tendency; but the tree of life was the grand preventive till he had sinned.

It is a scriptural fact, that God at first blessed the animal creation by saying unto them, Multiply, &c. Upon which principle, therefore, it would not have been necessary that a great many years should have passed away, before each particular kind of animal would, from their perpetual multiplication, have filled up all the space under the whole heaven—the consequence of which would have been a general and particular destruction of all land animals, occasioned by their own numbers. A general crush of all bodies must have succeeded finally, if starvation and disease, engendered by the vastness of their numbers, had not destroyed them sooner.

Next to these, the myriads of the seas, in process of time, would have thrown their scaly billions from the ocean's bottom to the skies, and pushed on all the shores of all the seas, vast banks of putrefying fish!!! And from aloft, and stretched from pole to pole, the whole heaven would have swarmed with countless clouds of fowl, from where the beasts lay crushed to the highest point where clouds can soar.

From this view we see, if God had not in his wisdom appointed from the beginning animal bodies to be the support of animal life, that the final consequence

must have been a total extinction of every kind. We ought, therefore, to believe, that as they were pronounced very good at first, so they are still, and that the sin of man cannot possibly have affected either their dispositions or death: And instead of a natural evil, we ought to consider the dissolution of animals a natural good of no small magnitude, and was intended so at first, whether man stood or fell.

But if it should be thought impossible that so great a multiplication of animals could ever have succeeded as to engross all the space of the globe, even if they had never died, let it be relied on that the language of philosophy declares, that from one thistle seed, distinguished by its botanical name, *Acanthum vulgare*, is competent to produce, in the short space of four years, a progeny sufficiently numerous, not only to completely engross all the space of this globe, but also that of the whole solar system. *See Dr. Clark on Gen.* 3, 18.

ELEVENTH DIVISION,

Presents arguments designed to confute the opinion, that all the animal creation, nor any part of them, shall arise from the dead at the last day, to be remunerated for their sufferings and death, supposed by some to have been occasioned by the sin of Adam.

When from the bursting tombs the righteous dead shall rise,
To meet their coming Lord descending from the skies,
No howling voice of beast shall mix the holy throng,
Nor bleat of gentler flocks disturb the rapturous song;
For these no blood was shed on Calvary's dreadful cross,
Because when Adam sinn'd they suffer'd then no loss;
And therefore cannot rise, no more than moulder'd trees,
To mount the lofty skies and endless glory sieze.

There are many who have imagined, on account of the first transgression, that the whole animal world have thereby been subjected to death. And that they may be remunerated for this suffering, it is supposed they shall be raised from the dead at the resurrection, but whether at the time of the first resurrection, or the second. I do not know: the assertors of this doctrine have not informed us on this point.

This opinion is founded chiefly on the 8th chapter to the Romans, from verse 19 to verse 23, inclusive, where it is stated as follows: *For the earnest expectation of the CREATURE waiteth for the manifestation of the sons of God.* Verse 19.

That any person should ever have supposed this CREATURE, which waiteth with such anxiety, can be the animals of creation as well as man, is exceedingly strange; for where is the Scripture, or reason, which can afford ground for belief, that any beast was ever yet anxious for the manifestation of the sons of God, or looked for the coming of Christ as an atonement for sin, or for his kingdom to be set up on earth, which was the thing looked for, and so strongly desired should be manifested by the CREATURE, which is man.

For the CREATURE was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope. Verse 20. Although the *creature* man has sinned, and thereby became subjected by the judicial act of God, to the vanity of an evil state, yet we cannot think that Adam, or any other man ever felt willing to be under this bondage of vanity and death; for it is stated that the *creature* Adam was drove out of Paradise, which strongly implies his unwillingness to go; but he was compelled to submit, for it was the sentence of his God. Thanks be to Him, although he has wisely made us subject to the consequences of our own folly in this life, by removing us, in a seminal sense, from the tree of life, yet hath he subjected the same *creature* man in hope, through the promised seed,

who is Christ, who was in due time to be manifested, which is the thing spoken of, and is called the manifestation of the sons of God in the 19th verse.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. Verse 21. This verse puts the thing still farther from embracing animals in any sense relative to the point; because the delivery there spoken of is to be from the bondage of corruption into the glorious liberty of the sons of God. What is this liberty of the sons of God, which is said to be from corruption? Is it not the bringing of the soul from darkness to light, as well as finally the body from the grave? Is it not the final sanctification of the soul, which is its fitness for heaven, and entitles his body also to a glorious resurrection from the dead? Now what natural beast was ever brought from darkness to light, converted and sanctified? If none, then how can they have a part in this glorious liberty, which is emphatically the privilege of the sons of God, who are finally to be raised from the dead, and is the delivery of the *creature* man from the bondage of his corruption into life eternal, as it relates both to body and soul.

But if the reader still inclines to believe the animal creation included with the creature man, let him recollect that such a position will give all the praise for the resurrection of animals to the devil; because, it will follow, that if man had not sinned, then beasts, upon that supposition, would not have died, and therefore could not arise from the dead, to be made happy in another life. This last idea, however, is not applicable to the case of man, because sin nor death do not,

in any degree, retrench the endless being of man, although it has changed the mode of his egress from this to another state.

For we know that the whole creation groaneth and travaileth in pain together until now. Verse 22. If this verse is spoken of animals, as well as of man, the question may be asked, in what way the beasts of the field groan and travail in pain as well as man? because the pain and travail appear to be a labour of the mind, on acccount of the evils entailed upon our race in consequence of the fall, which is styled vanity—of which a beast is not at all conscious; for there is not a shadow of reason to believe any beast ever knew, or in any sense possessed a knowledge that they even exist. It must, therefore, be spoken only of the whole creation of man in every clime, and of every nation, whether Jew or Gentiles; for the Desire of nations has been looked for by Gentiles as well as Jews; therefore this groaning and travail is nothing else but the motions of that light which lighteth every man who is born into the world, exciting the soul to feel after the heeded Deliverance, if happily they may find Him, of which a beast is not capable.

And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Verse 23. In this verse, the Apostle has included the whole Christian church which then existed, as well as the Apostles themselves, who had received the first fruits, or effects of the gospel dispensation, by the operation of the Holy Ghost. I say included them with the rest of mankind in this same

groaning, to be deliveréd from this present evil world, and longing for the adoption, to wit, the redemption of their body and soul from this state of vanity into the glorious liberty of the sons of God, which they shall possess after the first resurrection.

But if we recieve the sentiment, that animals are included in this general desire to be delivered with the sons of God, then it will follow, that the beasts which perish (says Solomon) are brought up and put on a level with the rational part of creation in point of privilege respecting a resurrection, and stand equally interested with the Apostles of our Lord Jesus Christ.

The sentiment is an error, because it implies an operation of grace to make even a man sensible that his situation might be bettered by a redemption of his body from the evils of this life, and from the dead through Jesus Christ to eternal glory, of which state a beast can have no joyous anticipation, for they have no faith.

Again—if by the term *every creature*, we are to understand all kinds of animals, and that they therefore must rise from the dead, then we are compelled to believe, that when our Lord said, *Go ye into all the world, and preach the gospel to every creature*, means that they should preach the gospel to animals as well as men. This is sufficient to confute the sentiment. See Mark, 14, 15.

And he said unto them, go ye into all the world, and preach the gospel to every creature. But if the opinion is admitted, that beasts shall arise from the dead to life again, then the question may arise, with what body

and in what form shall they come forth? To solve this question, we may properly advert to the Scriptures for counsel, where we are informed, that the creature man, at death, is sown a corruptible body, but shall be raised an incorruptible body at the resurrection of the just. It is presumed none will doubt but this great and glorious event, so advantageous to the creature man, shall be in consequence of the righteousness, passion, resurrection and intercession of the Messiah.

But have we any account that the Messiah ever wrought a work of righteousness for animals, in the same sense he has for man? which work consisted in the honour he bestowed upon the law of God, by perfectly keeping its commands; for this law had been broken by man, and relatively dishonoured, but was gloriously honoured and magnified by the Messiah; otherwise the atonement by the voluntary sacrifice of himself could have availed nothing.

Have we any reason to suppose animals were put under any law, whereby they were made accountable? or that they have in any sense done contrary to the law that is in them, which is the law of instinct, and is very good, even at the present time.

Have we any account that beasts have sinned, and therefore ought to repent? Are there any threatenings against them, as beings who are capable of doing wrong, in a sinning sense? Or promises, that if they do well, that sin shall not lie at their door, in consequence of which they are to share in the felicities of a future and supernatural life? To which I reply, that if animals never needed such a work of righteousness done for

them by the Messiah as he did for man; and if they never had any law which has made them at all accountable to God; and if they never sinned, and therefore ought not to repent, and consequently are not to be threatened; and if they have done no acts which can be esteemed moral virtue, as denoting a consciousness of the existence of a Creator, and of faith in him—then on what grounds have any a right to expect for dumb beasts a resurrection, in common with the more exalted and redeemed creature man?

But some may imagine, however, that there shall be an animal resurrection upon a different principle than that obtained by the Messiah for his creature man; which may be supposed to be the sovereign act of God, without any respect to the atonement.

That God is a great King, and absolute Monarch of all that eternity ever did, does now, or shall contain, for He doeth whatsoever he will, but nothing but what is proper to be done; which acts are ever in accordance with consistency and His holiness. He said, let there be light, and there was light. He built the amazing structure of the solar system, with all other systems, and has established the latent principles of all effects, which have as yet unfolded themselves in nature's amplitude. These are proofs of his sovereignty. We are not, however, at liberty to involve the free agency of man's rational spirit with the results and effects of latent principles established in nature. That item among the works of God is above the results of nature's vast machine, and is endowed with the amazing yet glorious power of electing its own destiny;

but beneath this item there is no result, but is the effect of some latent power, tending to their several ends.

But as a wise sovereign, he does those things only which are consistent to be done ; therefore we conclude, that He will maintain order in his works ; and for this very reason, also, I reject the idea of an animal resurrection.

The first instance of inconsistency, upon the supposition that beasts arise from the dead, is, that it will become absolutely necessary for the Creator to endow them with a portion of rational understanding ; or else they cannot know that they have had a prior existence, and that their resurrection is to remunerate them for their former sorrows, occasioned by the act of another kind of being, called man.

But if this shall not be the fact, their ignorance of their former condition will entirely spoil the idea of a recompense ; in which case, it would evidently be as well for the Creator, (if there must be animals) to make an entire new creation of dumb beasts, in preference to raising these of our earth to life again. And if it be necessary for them to receive a rational understanding, in order that they may receive information that they had previously existed in a dumb state, would it be inconsistent, in connection with this view, to suppose, that at some future time in the lapse of ages, when the great wheel of things has made its mystic revolutions, but they may receive another change for the better? and so at last arrive at the full stature of intelligent being : and thus corroborate the atheistical notion, that nature, in her multifarious revolutions, did at length,

from the womb of everlasting ages, produce, as the climax of her power, the creature man.

A second instance of inconsistency will appear, when we examine with what bodies they are to come forth. If they shall arise with spiritualized bodies, which have passed from a gross nature to a celestial one, then indeed we shall have realized the Indian's fancied heaven, where he imagines that his native woods, with hills and vales, and running floods, will again appear, with all the game of a thousand mountains, to be objects of an everlasting chase.

But if they are raised up natural animals, they will again require the pasture of the mountains, with every kind of food which is natural to their comfort, which will again produce the procreative power—the multiplication of their numbers will of necessity follow; and in order to this, the earth must remain as it is, time without end; which idea at once contradicts the doctrine of the earth's being destroyed by fire.

But if that prophecy is truth, which states, that there is coming a day whereon the heavens shall be on fire, and the elements are to melt with fervent heat—when the earth, with all its works shall be burnt up—when every mountain and island shall flee away, and there shall be no more sea; where then shall the animal kingdom have a resting place, or where shall the fowls winnow the passing winds, or the fish sport among their accustomed waves? or where shall they be kept in safety, till the dreadful storm is passed away?

Much learned labour has been bestowed, to render the subject of an animal resurrection plausible, found-

ed on the supposition, that justice itself is bound to remunerate them for supposed sufferings. But it appears to me, that certain proof should first be come at, before we make such deductions. A consciousness of suffering is absolutely wanting in the whole animal world. Their grade in being does not arise high enough to possess a conscious knowledge of suffering, so as to deplore and lament it. Here is manifest the wisdom of God, who, while he made animal natures capable of feeling, denied the power of rational thinking; therefore, are not conscious so as to deplore pain, when they feel it. This alone is possessed by man—a consciousness, so as to deplore pain when it is knowingly felt; but even man is not conscious of pain when asleep. Some kinds of animals show signs of life even after their heads are taken off, viz. the tortoise, several kinds of fish, and serpents; but there is no knowledge of pain, though the flesh agonizes. It follows, then, that if their heads were on, unless endowed with a consciousness of knowledge, and sense enough to deplore such pain, that their suffering is not of that sort which might expect redress from the Creator. This argument I would apply to all animals, from the insect up to the most sagacious beasts of the field. But if animals must arise from the dead, then it will follow, that no exceptions are to be made, and will extend to every minutia of animation, embracing every species, with every particular insect that ever existed, even the *vermes* of the human body, as well as of animals, which loads the opinion with contempt beyond endurance.

Finally: that doctrine which pleads a resurrection of animals to a future state, plainly charges the Creator with folly; inasmuch as that work which he pronounced very good, is so constituted, as finally to be reduced to calamity necessarily, (not by choice, as was the case with man) so as to justify a demand even on the justice of the Creator of a remuneration. But I think I have proven in the preceding pages, that animals were created subject to death, without any reference to the sin of man; and therefore, it being an appointment of the Creator, no remuneration should be expected for animals, any more than for vegetation, which also is appointed to die annually. The death which was brought into the world by sin, falls on man's body and soul, but not on beast. These effects, which are similar in appearance, are the result of dissimilar causes. The first came by sin, but the latter by the appointment of the Creator.

TWELFTH DIVISION,

Presents a view of the vast mutiplication of mankind during the Millennium, and of the happiness of their political state; and who they are that will attempt to make war upon the camp of the saints, called Gog and Magog; and why Satan must be loosed out of his prison a little season, after the Millennium; and in what manner they will attempt an attack upon the camp of the saints, and of their final end.

If God at first ordain'd the procreative birth,
That men should multiply on all the new made earth;
If marriage then was holy, then was bless'd of heav'n,
When first the only two were to each other giv'n:
So when Millennial years shall all that's evil hide,
The human race restor'd, shall then be multipli'd.

That the multiplication of the human race will be immensely great during the Millennium, there cannot be a doubt. This the Revelator seems strongly to intimate, when he speaks of the army of Gog and Magog, which will begin to exalt itself against the camp of the saints in the four quarters of the earth, whose

numbers (of the apostates only) shall be as the sand of the sea for multitude. Rev. 20, 8.

And further, it is evident, there will be a multiplication of mankind during those years of holiness and innocence, for we find a qualification of this kind existed in the composition of the blessing which God pronounced upon the venerable ancestors of our race, when first they came in all the glory of perfection from the hand of their Creator.

The qualification contained in that first of blessings pronounced on man, was, *Multiply and replenish the earth.* If, then, it was consistent to ordain the propagation of our species in that holy and sinless state, most certainly it will be equally consistent in the Millennium; because the ordinances of heaven are founded upon the eternal principles of righteonsness, and the propagation of human beings is well pleasing in the sight of God—provided always that the bond of matrimony and reciprocal affection, be the only cause of such propagation. Every deviation, therefore, from this rule, is open war with the wisdom and order of heaven. And all pretences to holiness and sanctity, of such as despise the marriage bond, and boast their ability to live above it, are generally the authors of much secret confusion and wickedness, and would do well to notice the caution of Solomon, *Be not overmuch righteous—why shouldst thou destroy thyself?* Eccle. 7, 16. If the marriage bond, that obvious wisdom and ordinance of heaven, which at first was established in the paradistical state, was holy, just and good—then equally so when the earth shall be restored, when man shall

become universally innocent. Consequently the race of man will be exceeding numerous; for, during the lapse of a thousand years, there shall be no diminution of their numbers by death, for then shall be waged no wars. The instruments of death, that once made horrible the field of battle, shall then become instruments of husbandry. No inordinate appetite, the fruitful parent of disease, shall then possess the souls of any, but simple, innocent, restored nature shall only crave her support, which shall ever be at hand by the attending providence of God, so that they will be as far removed from natural evil as Adam was before he fell.

If it be needful to restore again the tree of life, it will be in sufficient numbers to supply every individual with its life-preserving fruit, so that death, produced by a natural tendency to dissolution, (as I believe was the condition of man before he sinned) will not be permitted to approach the human race.

This being their condition, the increase of his numbers baffles all calculation; but undoubtedly the whole earth will become as a well tilled garden in all the accessible climes, in order to afford habitations for the Millennial population. It cannot be reasonably doubted but the earth affords land enough to accommodate all that can be expected to come into being during the Millennium, besides the saints who will be alive at its commencement, in which time the human race will suffer no loss by death. If all the race were now living that have existed from the beginning, there would be more than twenty-six persons to each square foot of land. This calculation is deduced from the two following da-

tas: First, the inhabitants of the earth who have existed since Adam till the year 1818, are computed at the incomprehensible number of thirty-six thousand six hundred and twenty-seven billions, eight hundred and forty-three thousand two hundred and seventy-five millions, seventy-five thousand eight hundred and forty six. The second data is, the earth affords fifty millions of square miles of land. This, reduced to square feet, amounts to one thousand three hundred and ninety-three billions, nine hundred and twenty thousand millions. The larger number, which consists of inhabitants, is divided by the lesser number, which consists of square feet of earth, which produces the distracting product of twenty-six persons to each square foot. From which it is evident, that long ere this time, death would have been in the world if man had not sinned, unless God had, from time to time, removed them by translation to a higher and more refined mode of existence.

But after the Millennium shall have commenced, in order that all may be sustained, as population shall increase, the habitations of men will gradually become more and more compact; consequently, by the providence of God, the whole earth to whom it belongs, will be divided into small possessions, sufficient for the perfect comfort of their occupants. A *deed*, which is now the legal security for landed possessions, with a place for record to guard against the invasion of rights, as at the present time, will then be useless among men. A simple line, marked and known as the boundaries of the dweller thereon, will be all that will then be need-

ful. All legal officers shall then become useless; there shall be no such thing as the administration of laws by man; all precautions against villainy, such as penal laws now exhibit and inflicts; locks, bolts, bars, and prisons, shall for ever cease, for God, the holy one, shall rule in the hearts of men; consequently there will not exist a desire contrary to pure righteousness: And wisdom shall not then be far off but in all hearts, leading all souls, in all cases, to the best possible conclusions, which will effectually evade every misunderstanding which now often afflicts the hearts of the most pure. At that day, will totally cease all kinds of useless business, and nothing be retained among men but those pursuits, as mechanics and merchants, who shall make and trade in those articles which shall be for their *simple comfort*—nothing for *luxury*, nothing for *pride*. Money will probably cease to be a circulating medium—an exchange of commodities will take its place; but even this will not occupy one ambitious thought, for no desire to lay up against an evil day can then possess the mind. Having food and raiment, house and home, they have all that heaven ever designed man could innocently possess, and their security will be the providence of God, who shall lead them and feed them continually

If any shall choose to pass to other countries, there shall nothing prevent; for most certainly the facilities of intercourse, both by sea and land, will then be in use, and a perfection of safety shall accompany all, infallible safety, such as now cannot be expected, while Satan is permitted to wander up and down in the earth.

The passing stranger will need no money; no one will say, this or that is my possession; but all is the Lord's. One vast commonwealth of kindness shall then envelop the globe.

A desire of different religious sectarians to disciple others to their peculiar doctrines, will then for ever cease; and the missionary labours to counteract the baleful effects of error and sin, will then also be at an end; for all shall then know the Lord, and feel salvation in their heart, from the least to the greatest. But, asks the reader, does not such a view of the Millennial state present the human race in a condition too inactive relative to society, and the employments of life, the glory of which is activity, when directed to worthy ends? Let Adam, and his progeny, answer this, if they were not fallen. Was there not a work appointed for them to do? To Adam it was said, Dress the garden; and to his seed, then in a seminal state, subdue the earth. Stupidity, therefore, during the Millennium, will not be man's character, no more than if they had never fallen. With the gentle labours of the day, shall be blended the joys of holiness, and to recount with wonder the works and ways of God in his providence and grace since the world began, which will be a constant and great resource of mental and social employment.

To look forward for the accomplishment of the things yet to take place, when the Messiah shall come with clouds and great glory, to raise the wicked dead, and to be avenged on his enemies, when themselves shall be changed in the twinkling of an eye, from a corporeal

to a celestial state, and be caught up into the air to be for ever with the Lord.

The anticipation, too, that they shall be present when God shall make all things new; when in the great space, where now is situate the amazing fabric of the solar system, which was created in six natural days, but after the judgment that space shall be blank, and void, and dark again—He shall fix in the centre of this deep the foundation of a more glorious system; a world, wherein shall dwell righteousness. And who knows but that new creation is to be the glorious residence and future heaven of the saints of this globe, and of the others? Did not the Saviour say to his disciples, *I go to prepare a place for you?*

Such thoughts as these shall be the sweet employment of the saints; but are not these the thoughts and joys of the saints now? Yes—but in a very limited sense, compared with the more enlarged and glorious views of the saints then; for doubtless there will then exist, as with Adam before he fell, a sociable and familiar acquaintance with angelic beings and spirits of glory, who will often and visibly mingle with the assemblies of the saints then on earth, telling wonders from the skies, which now it would not be lawful for them to utter.

But shall they, in the Millennium, assemble as now to worship God? Most certainly; and in those days there will be no loiterers—all will be fervent, and full of the spirit of praise—there will then be no need of ministers to call to repentance, for all shall know the Lord—nor to expound the Word, for all shall under-

stand—the watchmen shall see eye to eye; and the spirit of grace and of glory shall be upon all, for the very thing which Moses so vehemently desired, viz. *that all the Lord's people were prophets*, shall then be universally accomplished; for the fire of the Lord shall be upon them, to fill them with the spirit of power, to give him glory. Such joy, and much more abundant and lasting, will fall upon them than fell upon the Israelites, when they saw the nimble glances of the holy celestial fire kindling upon the sacrifice, which laid upon the altar; for when Moses and Aaron had blessed the people, the glory of the Lord appeared. *And there came out a fire from before the Lord, and consumed upon the altar the burnt offering, which, when the people saw, they shouted and fell upon their faces.* Levit. 9, 24. "This celestial fire was carefully preserved amongst the Israelites, till the time of Solomon, when it was renewed and continued amongst them till the Babylonish captivity." *Dr. Clark.*

So, doubtless, the glory of the Supreme Being will often be seen among the saints in the Millennium, in whatever ways shall please him. Sometimes as the meek and sociable God, such as he appeared to Abraham under the oak tree in the plains of Mamre. Gen. 18, 1. Sometimes as a pillar of fire shrouded round with thick darkness, through which his glory may be seen flashing terrible brightness, such as he appeared to the camp of Israel in the wilderness. Exod. 16, 10. At other times such as he appeared to Moses and Aaron, and the seventy elders, who *saw the God of Israel; and there was under his feet, as it were, a paved work*

of a sapphire stone, and as it were the body of heaven in its clearness. Exod. 24, 10.

Isaiah also saw him in a vision, *sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.* Isa. 6, 1, 2, 3, 4. St. John had a view of heaven's glorious king when he in spirit saw him, having heard behind him a great *voice as of a trumpet; and being turned, he saw one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters.* Rev. 1, 10, 12, 13, 14, 15. St. John saw him again, after another manner, in the same vision. *Behold a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald.* Rev. 4, 2, 3.

From what I have quoted from the sacred text, I feel justified in believing, that God having both in the old and New Testament times, suffered holy men to see his glory, both in vision and open sight, and also the literal appearance of angelic beings at various times and places, that he will much more abundantly rejoice the

souls of his saints in the days of the Millennium, with sights of heaven's glory and heaven's inhabitants. The Millennium will be God's great Sabbath, when he will be with his saints, and his glory will fill this temple, the earth, so that no evil thing shall in no wise enter to stain the lovely whiteness of the garments of the saints. No doubt the songs of angels will be often heard in the surrounding heaven. Bright flashes of glory will often streak the skies—glorious sights, such as Elisha saw on the mountains of Jerusalem, will then be often seen.

There can be no doubt but at the present time there are myriads of spiritual beings hovering all round, to whose view we are ever exposed, both when we sleep and when we wake; but in the Millennium our eyes shall be purged from this dimness of vision, which sin has caused, when there shall exist unnumbered and unknown resources of extatic joys, of which this sinful estate cannot admit.

A second idea of this division is, to ascertain the reason why Satan shall be loosed from his prison a little season after the thousand years of his confinement shall have passed by. That he will be loosed again after his imprisonment is evident from Rev. 20, 7, 8; where it is stated, *And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle, the number of whom is as the sand of the sea.* But what can Satan have to do on the earth at that period of time, after having been banished a thousand

years? His business undoubtedly will be of the same nature it was before man fell, which was to tempt man to sin, and to destroy him. We are informed that God suffered the loyalty of Adam to be tested by the temptation of the devil, for the purpose of his trial, but not for his ruin; for if we say his ruin was intended, then trial on the part of man is out of the question. Because an agent, possessing mental rational ability, is always supposed possessed of power to obey or disobey. If this is not so, then man was never an agent, only as the several elements are agents, entirely *unconscious* of what they are propelled to do.

But I consider *free agency* the very qualification of man's rational nature, and that it is morally impossible for him to be possessed of the one without the other; therefore, if he were not rational, he could not be an accountable free agent; and if he were not a free agent, he could not be liable, and therefore could not have fallen; for he, instead of being a rational accountable man, must necessarily have been a dumb beast. Rational free agency, therefore, is that degree of being which exalts man to a capability of distinguishing between good and evil, whether before his fall or since, in a restored state, and also makes him liable. Liability, therefore, to fall, or power to stand, is man's original character, or he would have been but a mere animal.

But since it is the way of heaven to try the fealty of all intelligent agents, both of men and angels, we may not question its propriety, but rather rejoice, that out of inert matter, God has raised up man to a *consciousness*

of rationable being, endowed with a capacity of giving testimony of consent to his government. But those who are accounted worthy to bear the insignia of saints, when the Millennium commences, having had their trial. Satan, therefore, to these can have no further temptations to offer, because they have passed the ordeal of heaven, and are for ever safe. What purpose, then, is to be effected by his being *loosed a little season*? This question we shall defer answering till we have examined two positions, which have not unfrequently occupied the thoughts of the wise and the learned, in reference to who those can be whom Satan will gather together, called Gog and Magog, to make war upon the saints. Some have supposed that this great army, called Gog and Magog, will be composed of devils or spirits, who are subordinate to Satan, the prince of devils, who, being released at the same time when Satan shall be loosed, will pour forth upon the earth from their place, by millions, and at once attempt an attack upon the camp of the saints. But this cannot be true, because we find Satan deceiving the nations which are in the four quarters of the earth. The thing; therefore, is plain, that they whom he will then deceive are human beings, and dwelling on the earth. No man will suppose that Satan can deceive devils. An army of devils, therefore, it cannot be who shall make this literal attack upon the camp of the saints. Neither should it be supposed, that it will consist of persons who, during the Millennium, were all that time sinners; but on the account of religion being exceeding popular in the earth at that time, choose to

give place to it out of policy. Whatever character such persons might assume during that glorious victory of the church, whether of moralists or of professing Christians, or of open sinners, it is perfectly equal; because if they are sinners, they are already deceived of the devil; and with no propriety whatever can it be said, that Satan shall go out into the four quarters of the earth to deceive those who are already deceived to all intents and purposes.

The case of Eve will illustrate this point. Of her it is said, that she was deceived of the serpent; but to establish her innocence and righteousness previous to her being deceived, needs no argument. It is evident, therefore, that those who are decieved of the devil at that time are not sinners, previous to their being thus deceived. Therefore if this army of Gog and Magog is not to be composed of the saints, who were counted worthy to be called such at the time of the commencement of the Millennium, nor of devils under the conduct of Satan, their head; nor of sinners, as such, previous to the temptation being proposed, who, then, are they?

This question I now proceed to answer. I said above, that it is the way of heaven that all free agents should have a trial, or state of probation; but this trial, the millions who shall be born during the Millennium, will not have had at that time.

But I will here observe, that two qualifications must absolutely be accomplished respecting man, before he can possibly commence a probationer. The first is, the the terms, or law, by which he is to be tried, must be

made known to him. The second is, a seeming inducement must be presented, by way of temptation, to break those terms or law, so that a field of action may be presented, wherein the voluntary choice of the free intelligent agent may prove to himself and others, that he is able to distinguish between good and evil by choosing the one or the other, which is the test of fealty God requires. Hence it will follow, that if Satan had not been permitted to tempt Eve, and through Eve to tempt Adam, that they would never have been, in the direct sense, probationers, unless some other way had been permitted to try them. Adam and Eve being perfectly holy, could have no disposition to violate God's law given them; accordingly, they never would have violated it, which, as it regards them, is equivalent to there being no law at all: because, we may not suppose a knowledge of this law could raise in their minds a desire to break it. Such a thought would make God the tempter, by giving them a law. St. James says, *Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man*—either directly or remotely to sin.

From which I conclude, that the circumstance of God's giving a law to our first parents, was not, in the remotest sense accessory to the breach of that law, of which they were finally guilty. Was it necessary, then, that there must be a devil before man could be tempted or tried, or commence his probationary state? I answer, by no means; for if the angels who kept not their first estate, were tempted or tried without a devil,

(for we cannot suppose the existence of any till those angels fell) then it might have been the same with Adam. Some other mode, as I have before remarked, would certainly have tried him; because I dare not suppose any latent tendency, couched in the qualification of the law, which was given him to seduce him to a breach of it. Neither dare I say there must be a devil called for, to help forward the trial of man, in order to qualify him a probationer; but there being a devil, he was permitted to be their trier or tempter. But if there had been no such fallen evil being, a mode of trial in some other manner must have ensued, or man could never have manifested a voluntary choice of either good or evil; and consequently a probationary state could never have called into action that glorious power, viz. *rational free agency*

From which it is evident, that the trial of no intelligent being can commence until such time as is presented, after some sort or manner, a seeming inducement to break over the prohibition.

If, then, the above position is true, it will follow, that our first parents were not on trial till the moment they were tempted; neither are infants on trial till such time as they arrive to know good from evil, and are tempted to do that which they know is wrong; and, for the same reasons, neither can the nations who shall be born during that thousand years, in which Satan shall be taken away, both in identity and influence, be considered as probationers, till the time arrives when he shall be loosed a little season to tempt them, when their trial shall properly commence, and not before.

We are bound to believe every infant which has been born into life, recieved that blessing through Jesus Christ. Had it not been for him, there could never have existed an infant child ; because, when our first parents had sinned, they on that account, and in that fact, fell from the image and favour of God, and became thereby exposed to instant damnation, which the very nature of justice required should be executed without any mixture of mercy or delay. But the reason why they were not cut off in that moment, was, because the second person in the adorable Trinity, styled in the Scriptures the WORD, had, from the foundation of the world, determined that if man should sin in the hour of his trial, He would instantly espouse man's cause, as a Redeemer, and, in the fulness of time, would assume his very nature, such as Adam was before he fell, and come into the world to be the victim of relentless yet holy justice, and thereby rescue the ruined couple, and with them seminally the whole race. On his account, therefore, their natural lives were spared, execution was stayed from eternal death of body and soul ; for the very moment the crime of disobedience was consummated, justice knew where to point its vengeful arrows. For this very reason, it is written in the book of God, that Christ is a *Lamb, slain from the foundation of the world.* Rev. 13, 8.

The salvation, therefore, of the natural lives of our first parents, by the prospective sacrifice of Jesus Christ, was also the true and radical cause of the natural life of every infant that is born into the world.

When Satan tempted the woman to sin, it is evident

he intended to lay his blasting hand of ruin to eternity upon the very principles which were to usher into being the whole human family, by destroying the only two in whom was deposited the sacred fire of procreative life.

But from that contemplated dungeon of oblivion and nonentity into which the progeny of man was plunged, in the loins of Adam, the blessed Saviour redeemed us, and opened wide the gate of life in his pierced side, through which the millions of our race have rushed into being. We conclude, therefore, the position of Christ's being the radical cause of the natural life of all infants—a truth, which none but an infidel would wish to contradict. If, then, he, by the sacrifice of himself, has become the author of natural life to all infants; and being the pure fountain of life itself, cannot, therefore, produce an unholy work. He was also the author of the being of the two first, who are said to come pure from his hand. So all his works are pure and holy.

I have made the foregoing remarks to establish the doctrine, that infants are pure and holy *through Jesus Christ*, though descended of fallen parents—which circumstance does not invalidate the idea of the relative, positive, and passive holiness of a child; because direct unholiness is constituted by the direct and voluntary act of an informed free agent against light, which is not the case of an infant; for sin is the transgression of a known law, either expressed or written on the heart. It is, therefore, said by Him who cannot err, that *of such is the kingdom of heaven.* Mark 10, 13, 14, 16.

If children, then, at the present time are born into life, under such favourable circumstances, as to be beloved in a very tender sense by the Son of God, and are by him, and through him, pronounced fit subjects for the kingdom of heaven, *even now* when the world is full of sin and sinners—*even now*, when they are conceived in sin and brought forth in iniquity, *though not absolutely their own*, but Adam's, and their parents; how much more, then, shall they be holy in the Millennium, when it cannot be said they are fallen or conceived in sin, and brought forth in iniquity, judge ye.

But a question now arises, will those children who are born of holy parents in the Millennium, need to be converted and regenerated, as children now absolutely need when they come to know good from evil, or arrive at the line of accountability? for although infants are not sinners, yet they are fallen.

I shall answer it by referring to the case of Adam, and shall say, if he had not fallen by his own act of sin, and had continued holy as he was created, and had in pursuance of the holy injunction, multiplied his species, can we suppose his offspring would have been otherwise than holy, and consequently stood in no need of a change of heart? Then it will follow, that if all the saints who are living at the time of the first resurrection, do then experience a divine change, which shall be equivalent to the state in which Adam stood in his innocency, when he had access to the tree of life; then their offspring shall be also holy, and shall need no change of heart to fit them for heavenly enjoyments,

which I sincerely believe will be the happy state of both the parents and their children.

If, then, this shall be the happy lot of the generations of the Millennium, we see at once all these, who doubtless will swell in numbers to many millions, shall not have any trial or probation during that thousand years; because they will be in the same situation that Adam and Eve were in during that space of time which must have elapsed between the moment he was created and the moment he fell. But how long that time was no mortal can determine. It is not reasonable to suppose he fell immediately, for we see he performed several things before the unhappy moment arrived. The things he performed were, first, as soon as he was created, he was put into the garden to dress and to keep it. A second thing to which he was called to attend, was the law given him concerning the tree of knowledge, and the dreadful penalty if he should disobey the prohibition.

A third business which his Creator required his observance of, was to name every living creature that moved upon the earth. *And whatsoever Adam called every living creature that was the name thereof.* Gen. 2, 19. This was a work which would seem to require considerable time.

A fourth incident of his newly commenced existence was, God caused a deep sleep to fall upon him, during which time He took from his side a portion of his body, and therewith made he the woman. How much time was consumed to do all these things, we cannot tell; but I think it not unreasonable to suppose he was

occupied in these several particulars less time than one week. One day must have passed by before he was called to any of them, which was the seventh or Sabbath day, because we see Adam was created on the sixth day from the first, and the next being the Sabbath, we may not suppose any of those things, except the giving of the law, were attended to on that day, which would be in harmony with its sanctity.

I consider it extremely absurd to suppose either Adam, or his wife, experienced any desire to break the holy law given unto them, respecting the tree of knowledge, as it is termed, before they were tempted to do so. Such a position would prove them already corrupt, even before a law was given, or a temptation presented to break that law; and would prove, beyond dispute, that man was originally far enough from being pure and holy. If, then, their probation did not commence till the tempter came, then they were not probationers before. The same is the case of infants now. They are not probationers until they have matured to a knowledge of good and evil, or in the estimation of God have come to the line of accountability.

The reader will perceive I have called to view the case of Adam before he fell, and have endeavoured to establish that he was not a probationer until the temptation came, for the purpose of laying a foundation, whereby to maintain, that none of the persons born during the Mellennium will be probationers, though free agents until their trial shall also come.

That they shall not have any trial during the Millennium, is provable from the following: First—Satan

who has been allowed to be the tempter of all our race, shall, at the beginning of the Millennium, be shut up. So testifies the beloved St. John, that he shall be chained and cast into the bottomless pit, and sealed, so that he cannot escape from thence. If so, then he cannot tempt the souls of men during that thousand years.—Secondly, if all persons are holy during the Millennium, then children, as they come to years of understanding, will not be exposed to any evil examples, as they are now.

Upon these grounds, therefore, the multitudes who shall be born during the Millennium shall not be tried, their fealty shall not be put to the test; and the reason why God will not allow their trial then, is because this is his great jubilee—his day of release to a world which has been for six thousand years oppressed with a weight of sin; but then it shall rest. But if the trial of men's fealty to God is then permitted to abide the test, the peace of that Sabbath will doubtless be disturbed, and the race of man reduced to the same deplorable predicament they now are in, which would spoil the very idea of a Millennium of rest, peace and holiness. But if all persons who come into being in the Millennium, shall be exempt from trial during that time, when, therefore, shall they be called to evince their loyalty to God, under circumstances of a seeming inducement to do otherwise?

This point I proceed to answer. When the thousand years are expired, we are *assured* by St. John, the beloved disciple, Satan *must* be loosed for a little season; and the verse which informs us that Satan shall

be shut up and confined in hell, which is called the bottomless pit, because it is eternal in its duration, also informs us that after the thousand years is fulfilled, "he must be loosed a little season." The purpose, then, for which he is loosed is, that he shall become the instrument of trial to those who have not had a trial during the Millennium. But let none dare to think that he is loosed for the express purpose that any of them shall be inevitably and necessarily seduced; for such a thought will spoil the very idea of trial or probation—for their act of sin will be properly their own voluntary act, as was the case of Adam when he sinned; for they shall all have power to resist the tempter as Adam had, and if they will be wise, and use that power which is free-will, they cannot be seduced by Satan when he shall make the attempt upon them, for that power is the gift of God for their defence, not for their ruin.—But, alas! the sequel of the story is, that of these very ones he will deceive many, who are compared with the sand of the sea for numbers; and by St. John are styled Gog and Magog, who will be gathered together from the four quarters of the earth, and shall go upon the breadth of it, in order every where to destroy the saints, who are spoken of as one great family—hence are called the camp of the saints.

I will here attempt to show the reason why this host of persecutors are by St. John, the Revelator, called Gog and Magog.

The ancient Jews were chosen from among the nations by the God of sacred revelation, for the purpose of committing to them that matchless oracle of truth

and wisdom, the Bible. This nation, it appears, were in their fulness, embodied under twelve patriarchs, and were styled the camp of Israel. The title or name of Israel arose from the circumstance of Jacob's being so named by the angel at the break of day, when he had strove with him all the night—which name signifies to *prevail*. From the circumstance, therefore, of this people's being styled the camp of Israel, who were then the only visible church on earth, St. John has spoken of the saints in the Millennium under the same idea, and has styled them the *camp of the saints*. Now when the Jews, after their return from the Babylonish captivity, in which Daniel was a captive, and had enjoyed the blessings of their country many years, there came against them in those days, (B. C. 300 years) an immense army, with the intention of destroying them, root and branch, from the earth, which army is called by the prophet Ezekiel, Gog and Magog.

There is not a doubt but St. John has borrowed the circumstance of that great armament against the Jews, as typical, not only of the papal apostacy, in defiling the Christian sanctuary, but also of that last and great apostacy at or near the end of time. And as the former was literally Gog, from the land of Magog, so the latter are titled after their very name, because of the unparalleled opposition which, by the spirit of prophecy, the latter Gog and Magog were foreseen to make against God and his saints.

That army which came against the Jews, of whom Ezekiel the prophet has given so grand and animated account, was the great king *Antiochus Epiphanes*, who with an assemblage of nations, took and pillaged their

city and temple of their immense riches. The reason why this king was called *Gog*, say commentators, is because the word *Gog* signifies, in the Syrian language, that which is *covered* or *hidden*, and applies to the well known character of Antiochus, whom historians describe as an *artful*, *cunning*, and *dissembling* man.—And *Magog* appears to be the country where he had the seat of his dominion, which, in other words, was called *Syria*, but by the Syrians *Magog*. See Pliny, Hist. Nat. v. ch. 23. (*Clark.*)

So great and terrible was the overthrow of these nations, who came against the Jews, at the instigation of Antiochus, that the prophet Ezekiel has described their ruin before hand, as being effected by the sword, by pestilence, by great rains mingled with hail stones, and by fire and brimstone. These are his words: *And it shall come to pass, at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. And I will call for a sword against him, throughout all my mountains, saith the Lord God. And I will plead against him with pestilence, and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.* Eze. 38, 18, 21, 22. Thunder and lightnings were probably meant here; such as aided in the destruction of the Egyptians in the days of Moses, when the *fire ran along on the ground.* Exo. 9, 23.

The vileness, therefore, of the intentions of Antiochus, and his auxiliaries, against God's camp, the Jews,

is the reason why St. John has used them to prefigure that last onset of wicked men against the camp of the saints in the very end of time, and has called them after the name of the former Gog and Magog. And as in the case of Gog and Magog, who came against the Jews, who were destroyed in a great measure by the superintending agencies of supernatural beings under the direction of God—so shall the latter Gog and Magog be destroyed by *fire from out of heaven.* This I believe to be the true interpretation of Gog and Magog in both cases, as set forth in Ezekiel's prophecy, and in St. John's view of the state of men after the Millennium. But in what way the devil will present his temptation to those who shall then be tried, is not revealed. *

Here, then, commences that great and last apostacy, which, gathering head, becomes popular, and flies for acceptance upon the wings of devils through all the earth, whereby many are seduced by the destroyer.—No doubt but infidelity, in its rankest form, shall be recieved as orthodox; and the whole story of God's book, with all the accounts of the first resurrection, of which they had heard so much during the Millennium, from those who were living when it happened, will be denied; and forgetting their former feelings of peace and happiness, will scorn and deride the whole as foolishness and imposition—which impious feelings begin to be accompanied with the strange and horrid desire of shedding the blood of the righteous.

Such was the spirit that frowned on the fates of men, when once in the days of Lewis Capet, the French

* See Appendix (D.)

king, there was formed a community of atheists, who, to the cunning of the serpent, added his venom, with the fury of tigers; and when they had destroyed those they hated for their sentiment's sake, fell with equal fury upon themselves, for Satan's house is not a house of peace.

Such were the effects which arose from the impious fancies of a Voltaire—out of whose cogitations came hosts of murderers, who soon opened the blood sluices of the French nation; giving to the world an awful proof, that a community of atheists would not regard the sacred rights of men. Such will be the spirit of those apostates at that day, when Satan shall be loosed a little season, a desire to exterminate the righteous from the earth, because they testify of sinners that their deeds are evil.

The manner, therefore, that this apostate host will adopt to destroy the camp of the saints, will undoubtedly be as usual, where Satan reigns, with fire and sword. Such will be the infatuation of this great and last sedition, that they will think the lives of the saints an easy prey, and their goods for spoil and plunder.

Let it be observed, that now the temptation being commenced, that the Millennium is passed by. Seven thousand years from the creation is consummated; and Satan, therefore, loosed for a little season, a year or two possibly, in which time they again revive the munitions of war.

At the commencement of the Millennium the saints had beaten swords and spears into instruments of husbandry; but now these apostates revive again the instruments

of death. Although they are well acquainted with what Isaiah had wrote near four thousand years before, that there should come a time when the nations should learn war no more, yet, in perfect accordance with their infidelity about the truth of the Scriptures, attempt the sanguinary preparations, in open defiance of every better feeling, against all mercy, and the interdictions of heaven, and that, too, against the innocent saints.

But the words of the Lord are sure words, which are that the nations should learn war no more. For while they shall be gathering together their forces, with the view of attacking the saints in all places at once (as Haman devised to destroy the Jews at Babylon) but before they shall come nigh to the camp, ere they have felt the horrid pleasure of shedding human blood, or have learned the art of war, by experience, a blast of fire from God out of heaven shall descend with devouring fury, and destroy them. See Rev. 20, 9. *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.*

Thus having passed through the Twelfth Division, and having endeavoured to show the probable multiplication of mankind in the Millennium, and their great privileges and happiness, and why Satan is to be loosed a little season, and who they are that will compose the army of Gog and Magog, and why they are called so, and in what manner they will probably attempt their attack upon the saints, and of the overthrow of his army, we now pass to give an account of the resurrection of the wicked dead.

THIRTEENTH DIVISION,

Embraces a view of the resurrection of the wicked dead after the Millennium, and endeavours a description of the phenomenon of the earth's dissolution by fire, and in what way the elements will probably act upon each other, when the great decomposition of the solar system shall be compelled to take place at the command of God.



But, O my soul, how great the dread display,
Of world's dissolving on that fiery day;
Of angels flying—and the great white throne,
To judge the wicked dead, comes hastening down;
And on the amazing pile of dazzling light,
Will sit the glorious Three in holy might:
But more apparent Christ, in human form,
Shall in its centre rule the fiery storm;
And from the dreadful height, like ocean's roar,
His voice will sound,—I live for ever more!

Now has arrived that day and hour, of which it is said, *No man knoweth, no not the angels in heaven, neither the Son, but the Father.* Mark 13, 32. The true meaning of which is, the Son, separate from the

Father, knoweth not the day nor the hour no more than any other mere man ; but, in union with his Father, he knoweth both the day and the hour.

The Saviour often said, *in the days of his flesh, of myself* (abstract from God as mere man) *I can do nothing.* This remark was intended as an argument to show the Jews, that because he could do nothing of himself, as a mere man, that therefore the works he did showed him to be one with the Father, as he said, *I and my Father are one*—which fact he desired to impress strongly upon the mind of the Jews ; and so they understood him, for they said to him, *Thou being a man makest thyself God, for he said he is the Son of God.*

He, therefore, as God, the Word being one with God, the Father, knoweth all things, and needeth not that any man shall tell him *what is in man.* He, therefore, as God, not as mere man like one of us, knoweth both the day and the hour when the judgment day shall come ; for he himself is the mighty Counsellor, the Everlasting Father, whose mystic union with the human nature surpasses the comprehension of all finite minds ; but such is the fact, which challenges our faith and adoration.

Let those who will not recieve him as such, stumble on that *stone, and be broken, and on whomsoever that stone shall fall shall be ground to powder,* by the eternal pressure of his wrath ; for it is written, *Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little.* Psalms 2, 12.

But who among mortal men, whose powers are frail,

shall be able to describe the terrible approaches of the great God, and our Saviour, to judge the world? So glorious and dreadful will be the appearance of his great white throne, and so fearful the phenomena that will begin to appear in the heavens, the earth and the sea, that all description must fall infinitely short of perfection.

Previous to the eruption of some great volcano, whose neighbour is the sea, the earth is felt to tremble, and the ocean is heard to roar, though there be no winds to move its bosom. A fearful stillness pervades the air—the fowls of heaven mark their flight with hesitancy, and the beasts roar for very fear—the sun is but dimly seen through the hazy sky, and meteors glare along the frighted concave, ere yet the twilight has clad the sunny beams with night's approach.

But now *shall appear the sign of the Son of Man in heaven.* Matth. 24, 30; for lo! the planets will begin to wander from their orbs, and dash one against the other; for now is lost the latent principle of the centrifugal power, which operates on all planets, and inclines them to fly off in straight lines into interminable space, which necessarily will give them a tremendous centripetal force towards the sun. That body being the centre or lowest point in the system, is therefore the centre of attraction to all the planets. Here, then, in their descent toward the sun, will be a horrible realization of the stars falling from heaven, and of the powers of the heavens being shaken; and long before they reach the sun, will dash one against

the other, which, indeed, will be a wreck of matter and a crush of worlds on fire.

But now, ye saints, look up, for your redemption from earth draws nigh, when you shall feel the mighty change from terrestrial to celestial life, which, in the twinkling of an eye, shall translate you from a corporeal being to that of a heavenly and more glorious state.

Hark! what sound is that which rolls along the amazed heavens, from Saturn's ring to where Mercury welters in the sunny beam? but scarce the sullen roar has died away, when louder still a dreadful thunder smites where hangs our earth amid the trembling air. 'Tis Gabriel's voice—the archangel gives the alarm, when lo! as if the treasured thunders of ten thousand years were bursting from their iron vaults, and bellowing through all the works of God, the dread command, *Awake, ye dead, and come to judgment.*

Oh! how unlike is this to the first resurrection of the righteous dead, whose opening eyes were greeted with the blest vision of eternal day—whose ears were saluted with the sweet songs of angels, and whose persons were robed in radiant light, and shall shine like stars in the firmament for ever and ever.

But these awake to all the horrors of a lost estate. Their glaring eye-balls catch the doleful view on every hand, of wretches like themselves—their ears the appalling sound of the trump of God—their persons naked, and exposed to shame and everlasting contempt—all pale with horror, who fain would hide beneath some towering Alps.

There on a bleak and trembling space stand the whole fraternity of infidels, with Voltaire as chief—dismay and malice mark the strong agonies of their countenance, when they see afar off the dreadful Son of God. Then will gnaw the wreathing worm of fell despair within—then, with gnashing teeth, they'll bite their tongues for pain, and with timorous voices cry, with all sinners, *Mountains and rocks fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.* Rev. 6, 16.

Now great Babylon shall come into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Rev. 16, 19. Here is a strong intimation that Papal Rome had, before this period, been destroyed, which, in the verse above quoted, is called *Babylon*, and in other places, *Mystery—Babylon—the Mother of Harlots, and Abominations of the Earth.* But in the judgment she is brought into *remembrance*, as if she had been forgotten awhile, which seems to agree with our former idea advanced in the Seventh Division, that sometime during the next century, Rome will be sunk, after the example of Sodom and Gomorrah. But if there shall be no Millennium, and the judgment day is to come at the end of six thousand years from creation, or at the end of the next century, as some believe; and Rome Papal in Italy, all this while situated in the midst of the nations practising her errors, in greater or less degrees, how, then, can the language of St. John be applicable to the case of Rome, to bring her to *remembrance* in particular, more than other sinners, if she had not been de-

stroyed, and cast out of sight before that time, and, in a relative sense, forgotten?

But now, when death and hell shall give up their dead, she shall be brought to *remembrance*, to be exposed, and her works made known to an assembled world, and her final doom pronounced. *For in her was found the blood of prophets and of saints, and of all that were slain on the earth.* Rev. 18, 24.

But still the dreadful trump blows its shrill blast throughout the globe, and awakes the dead in every clime. There, from the sea of Sodom, many thousands rise from underneath the stagnant lake, who offered violence to the wayfaring angels in the days of Lot, but now are *suffering the vengeance of eternal fire.* Jude, 7. There, from the Red Sea of the Egyptians, come forth to hateful life Pharaoh's tawny host, whose trust was in the gods of the Nile. The Jews at Jerusalem, and in all other countries who partake of their character, of whom the Saviour said, *If ye believe not that I am He, ye shall die in your sins,* (John 8, 28) and, *Whither I go ye cannot come*—shall rise to see Him they hated, and hung on a tree, God over all, blessed for ever more, coming in the splendour of his meek and eternal kingdom.

Ah! what a host shall now come forth from all saint butchering countries, to feel the eternal smart inflicted by a holier inquisition from above; for God hath said, *Vengeance is mine, I will repay it, saith the Lord.* Rom. 12, 19.

And the sea gave up their dead, which were in it, and death and hell delivered up the dead which were in

them. Rev. 20, 13. This verse should be understood, that the sea and the earth is here personified by the word *death*, who holds the bodies of the wicked dead under his power in the grave; and the word *hell*, or *hades*, personifies the place where are confined the souls of those wicked dead till the final judgment, which is unquestionably in the subterranean fires of the earth, the volcanos and burning mountains. This idea gathers strength from the recollection, that it is said in Revelation 20, 14. *And Death and Hell were cast into the lake of fire. This is the second death.* From which it is abundantly certain, that the first death and first hell spoken of appertain to this earth, else how can they be taken and cast into a lake of fire, which St. John says is the second death, and is that hell or lake of fire which was prepared for the devil and his angels, into which the first death and first hell, which appertain to this earth, shall be cast at the day of judgment; else how can the Revelator say, that death and hell were cast into the lake of fire, if they are not considered two separate places. The place, therefore, of departed spirits, who have died in their sins, is in the subterranean fires of this globe. There, in those flames, in the literal sense, did the soul of the rich man spoken of by St. Luke, 16, 24, lift up his eyes, being tormented.

It is supposed by philosophers, "Boerhaave, Boyle, and various others, who devote their lives to the study of nature, that the centre of the earth contains a mass of lava in a state of perpetual fusion. This ocean of flame they call a second sun. Various observations

tend to support this idea. In the first place, the rays of the sun have scarcely any power ten feet beneath the surface of the earth. Secondly; M. de Luc, on the fifth of June, 1778, descended the mines of Hartz to the depth of 1359 feet, where he found the air somewhat warmer than on the surface. But in the mines of Hungary, which are 3000 feet deep, the heat becomes very great, and almost insupportable. If the sun is not the cause of this heat, it must arise from internal fires.

But to return to our subject. The terrors of that day proceed, for now reigns confusion and dismay throughout all the earth, except in the camp of the saints; for behold the ancient of days is coming nigh to this devoted earth, though seen only in the person of the glorious son of God. The prophet Daniel had a view of the glory and majesty of his appearing when he shall come in the clouds of heaven, with all his mighty angels, to be admired of his saints, and to judge the dead. *I beheld*, said Daniel, *till the thrones were cast down*, i. e. he had, in the vision of God, seen the end of all earthly glory, thrones, kingdoms, honours and riches, and found they were counted as the small dust of the balance in the sight of him whose throne is now set in the top of the heavens, the splendour of which will hide the sun as a taper lost. *I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thou-*

sands ministered unto him, and ten thousand times ten thousand stood before him. Dan. 7, 9, 10.

This is the great white throne which was seen in the vision of St. John, the description of which surpasses all human effort. *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.* Rev. 20, 11. This is that Jesus who suffered such contradiction of sinners among the Jews, and was insulted, scourged, buffeted and spit upon in the judgment hall of Pilate, and mocked, even after he was nailed to the tormenting cross; but now is *revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.* 1 Thes. 1, 8. This is that crucified one, who was dead, but is alive for ever more; who, during many ages, has been the taunt of infidels, but now is known to be Him who holds in his hands the destinies of all beings. At this moment he gives in charge to his angels to gather his elect from the four winds of heaven. Swift as the fierce lightnings they fly at his command, who maketh his angels spirits, and his ministers a flame of fire, to bring his sons from far, and his daughters from the ends of the earth. Sudden as the flash of nitrous grain when touched with the etherial spark, they feel the immortal change, such as Elijah felt when from the earth he sprang into Israel's fiery chariot, and soared to heaven. So these shall clap their wings of fire, and be caught up to meet the Lord in the air, and to join the spirits of

just men made perfect, who had ascended a thousand years before.

But now the end of all things is come relative to the solar system only, of which it is said, the heavens shall pass away; and means, as I apprehend, the heaven of each particular planet and comet in the system, *shall pass away with a great noise, and the elements* (of each) *shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.* 2 Peter, 3, 10.

I would here notice three reasons which argue in favour of the destruction of the whole system. The first is the word *heavens* shall pass away. See Gen. 1, 8. *And God called the firmament heaven.* Observe, it is in the singular; but the former is in the plural, *heavens.* The other argument is, the words, *the earth also shall be burnt up*, which seems to signify a separate destruction.

It is very plain that there is but one firmament or heaven, which encompasses the globe. Therefore, in Gen. 1, 8, it is said, *And God called the firmament heaven;* but St. Peter says, the *heavens* shall be on fire and be dissolved. From which it is evident, that other worlds shall be dissolved as well as this.

Another and third argument that the whole system shall fall to ruin, is, that the sun shall be *darkened*, which will at once introduce perfect confusion; because if the light of the sun be blotted out, what assurance have we that any of the planets can keep their course; for if that luminous body of light which surrounds the opake part of the sun be destroyed, it is an argument

that the very nature of the sun is on the verge of ruin; and unless it is the purpose of the Creator to destroy both the sun and all the planets in the solar system, why should he be darkened at all?

That the sun will be darkened, we find the Saviour affirms to his disciples, when they went to him on the Mount of Olives, and asked him privately, when those things relative to the destruction of Jerusalem and the end of the world should be. Matth. 24. To the first part of their question, which relates to the destruction of the Jews and the temple, he answered by foretelling many things, which plainly refer to all the horrible calamities that came on that nation soon after his death and resurrection, and continued to come till the Romans finished the dreadful tragedy. See Josephus.

But to the latter question, which was, *And what shall be the sign of thy coming and of the end of the world?* he answered them in the same 24th chapter, at verses 29, 30, 31, by saying, "*Immediately* after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Which answer of the Saviour I understand refers to the destruction of the whole system at the

judgment day; but this interpretation, which is the one commonly affixed to this place, some commentators seriously disallow, and contend, that the whole chapter alludes to the ruin of the Jewish nation, as destroyed by the Romans under Titus. But how this can be, I cannot discern. They say, the darkening of the sun and moon signifies that the Jewish *heaven* was to perish, and the sun and the moon of its glory and happiness shall be darkened, and so brought to nothing. The sun, say they, is the religion of their church —the moon is the government of the state; and the stars are the judges and doctors of both.

But in order to demonstrate that opinion erroneous, I shall examine the Saviour's reply to his disciples, when they had asked him *privately*, (for he had just finished a discourse to the Jews, containing calamitous denunciations against them) a twofold question respecting the time when those denunciations against the Jews and their city should take place, also when the end of the world should be. *Tell us* (said they) *when shall these things be;* (the destruction of the Jews) *and what shall be the sign of thy coming*, (to judgment) *and of the end of the world.* Verse 3. The reason why they asked him about his coming, and the end of the world, was, because he had said to the Jews in his discourse, see chap. 23, 39, For I say unto you, ye shall not see me henceforth (i. e. after his crucifixion) till ye shall say, Blessed is he that cometh in the name of the Lord. This, it seems, they understood to refer to the end of the world. To which the Saviour as evidently and distinctly answered both ques-

tions; for it is written, *And Jesus answered and said unto them, Take heed that no man decieve you*, concerning his being the true Messiah; from which he proceeds to relate, item by item, what should befall them, from verse 4 to verse 28, inclusive, to which I refer the reader; but at verse 29 commences the answer to the other question, which relates to the end of the world, and tells them that "Immediately after the tribulation of those days (referring to the calamities of the Jews) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." But if the disciples had asked him an improper question, or even asked the question improperly, he would have corrected them; but instead of doing so, he definitely answered both questions, and therefore sanctions their correctness in this particular.

If the distresses and tribulation which came upon the Jews as a nation, was the identical darkening of the sun and moon, and the destruction of the stars, as some have supposed, how, then, could the Saviour say, that *after* the tribulation of those days shall the sun be darkened, &c. if the above tribulation was the real darkening, and their government a real heaven, intended by the Saviour? How, then, was it darkened a second time afterwards?

A second idea, that the Saviour meant the judgment day, and the worlds contained in the great solar vortex, when he spoke of the darkening of the sun and moon, is, that he has said in the same 29th verse, that the powers of the *heavens* shall be shaken at the same

time; but those commentators have not attached to the Jewish polity and government but one *heaven*, which they say was darkened when it was destroyed; but the Saviour has certainly spoken of more *heavens* than one, which he said should be shaken *after* those days of Jewish tribulation; therefore, he does not mean the Jewish government.

That the firmament, or atmosphere, which surrounds this globe, is but one heaven, is proven Gen. 1, 8. And God called the firmament *heaven*. That most learned man, Dr. Clark, has, in his commentary upon that very word, *heavens*, contended that it relates to each *heaven*, or firmament, which surrounds each world of the solar system, and that in that word is really embraced the whole solar fabric. The first place where it occurs in the sacred volume, is the second chapter of Genesis, first verse. "Thus the *heavens* and the earth were finished." And upon this word, *heavens*, Mr. Clark builds his belief, that it embraces the whole system—to which opinion it is judicious to subscribe. I will give his words upon it, contained in his comment: *The heavens and the earth.* "As the word (heavens) is plural, we may rest assured that it means more than the atmosphere. The word *heavens* must, therefore, comprehend the whole solar system, as it is very likely the whole of this was created in six days: for unless the earth had been the centre of a system, the reverse of which is sufficiently demonstrated, it would be unphilosophic to suppose it was created independently of the other parts of the system. But as the design of the inspired penman was to relate what es-

pecially belonged to our world and its inhabitants, therefore he passes by the rest of the planetary system, leaving it simply included in the plural word *heavens.*"

I therefore conclude, that the view of those commentators who affix it to the *Jewish heaven*, is wrong, because Christ said in the same verse, where he says the sun shall be darkened, that the *powers of the heavens shall be shaken*, which is the plural, as Clark contends, and cannot be the *Jewish heaven*, which is in the singular.

A third argument which goes to disprove that our Lord meant the *Jewish* government, or *heaven*, when he said the sun shall be darkened, and the powers of the *heavens shall be shaken*, is, that at that time they had no government of their own, but were then under the Roman yoke.

Sixty-six years before the time when our Lord spoke those words to his disciples, the Romans had taken away their government, and created a king of their own. Herod was his name, an Idumean by nativity, who conspired against the infant life of Jesus Christ; but he died that same year.

This dominion the Romans continued to hold, till, being provoked by the Jewish contentions and seditions, they came under Titus, and cut them off. If, therefore, the Jews had no political *heaven*, as is by some supposed, our Lord, therefore, could not mean them in his answer to disciples, *when they asked him of his coming, and of the end of the world.*

But here may arise a query with the reader, who may

wish to know how these words can refer to the judgment day; because our Lord said the sun should be darkened *immediately* after those days of Jewish tribulation.

To which I reply, it should be remembered, that the tribulations of the Jews is *not yet passed by*; for they are a people scattered over the whole earth, and have never recovered their manner of government since the Romans put their first king over them. Taking this view of the subject, much of the seeming difficulty disappears, for the Jews will never recover their peculiar laws nor mode of government again.

But relative to the accomplishment of both predictions contained in this chapter, first, to the destruction of Jerusalem, and second, to the end of the world, the Saviour has clearly stated in verse 34, that the generation of the Jews should not pass till all his word should be fulfilled. *Verily I say unto you, this generation shall not pass till all these things be fulfilled.* The meaning of which, I apprehend, is, that the very generation of Jews then living at the time of the Saviour, should not pass, i. e. should not die till Jerusalem should be destroyed, which was realized about forty years after his crucifixion; consequently a great part of that generation lived to experience a literal fulfilment. But respecting that part of the prediction which relates to the end of the world, it may with equal propriety apply; because the generation of Jews, as a nation, will not pass, i. e. become extinct, but shall remain a people, and a distinct people, till the end of the world—*till all these things be fulfilled.*

We see, therefore, with great propriety, the Lord could say *immediately* after those days of tribulation, passing over the interim of the Millennium as but a day. *And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn when they shall see the Son of Man coming in the clouds of heaven with power and great glory.* The circumstance connected with the darkening of the sun, &c. as mentioned above, viz. that *all the tribes of the earth shall mourn*, accords but poorly with the time of the destruction of Jerusalem; because we cannot suppose but all the nations (and they were many) in the interest of Titus; and the Roman empire rejoiced, instead of mourning, when the Jews were destroyed. Therefore, if the Saviour did not refer to that time, it follows, that he spoke in reply to his disciple's question of the end of the world, the general judgment.

But in this place I will just remark, that the darkening of the sun in Matth. 24, 29, and the darkening of the sun in Rev. 6, 12, are by no means coincident, and the reason is plain. At the time when the Saviour's prediction shall be fulfilled, it is said the Son of Man "shall send his angels with a great sound of a trumpet, and they shall gather together his elect (living saints) from the four winds, (the whole earth) from one end of heaven to the other." And why shall this be done at any period previous to the end of time. But in Rev. 6, 12, it is not stated, nor even intimated, that it should be a time of gathering the saints, but refers exclusively to the subversion of the Roman pagan em-

pire by Christianity, through Constantine as an instrument. The sun, which was then darkened, and the moon, which became as blood, and the stars, which fell from heaven, and the great earthquake mentioned, were, first, the sun, the secular government—second, the moon, their ecclesiastical government, or idolatrous priesthood—and third, their "gods, goddesses, demigods, and deified heroes, of the poetical and mythological heaven." Clark. The whole of which, when considered together, are majestically signified by the word *earthquake*, as a figure of that revolution. But neither St. Matthew nor St. Mark give any account of the Saviour's saying that there should be an earthquake at the time when the sun should be darkened immediately after the tribulation of the Jews. In the same chapter, however, there is mention made that there should be *earthquakes*, meaning, doubtless, as is meant in Rev. 6, 12, to signify commotions and revolutions of kingdoms and states, &c.; but is exclusively connected with the signs of the coming destruction of the Jews, and not with the judgment or end of the world. The things foretold to take place at those times of darkening the sun, are totally dissimilar, and therefore allude to different periods, viz. the time of Constantine, and the judgment day.

The latitude of the language in St. Matthew is too great and general, to be restricted to that small portion of the globe called *Palestine*, and evidently refers to the time when the saints are to be changed in the twinkling of an eye, at the sound of the last trump. At which time the wicked shall stand to be judged, every man

according to the deeds they have done in the body, from the least of them to the greatest, from the horrid infidel to the least unregenerated one among them; and their sentence shall be written on the heart, and the date thereof *eternity*, put in characters of unspeakable despair.

But now the great assize is past. At this moment the energies of nature are let loose, and all the great solar vortex breaks forth in flames of fire, for now is come *the day of God, wherein the heavens* (of the whole solar system) *being on fire, shall be dissolved, and the elements shall melt with fervent heat. The earth also, and the works that are therein, shall be burned up.* 2 Pet. 3, 12, 20.

A philosophical description, by Dr. Clark, of the probable operation of the elements upon each other at that day, is highly interesting. See 2 Pet. 3, 10, and the comment.

The heavens shall pass away with a great noise.—"As the *heavens* in this place mean the whole atmosphere, in which all terrestrial vapours are lodged; and as water itself is composed of two gases, eighty-five parts in weight of oxygen, and fifteen of hydrogen, or two parts in volume of the latter, and one of the former: (for if these quantities be put together, and several electric sparks passed through them, a chemical union takes place, and water is the product; and, vice versa, if the galvanic spark be made to pass through water, a portion of fluid is immediately decomposed into its two constituent gases, oxygen and hydrogen) and as the electric or etherial fire is that which, in all

likelihood, God will use in the general conflagration, the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as float in the atmosphere, must be terrible in the extreme. When, therefore, the whole strength of those opposite agents is brought together into a state of conflict, the noise, the thunderings, the innumerable explosions (till every particle of water on the earth, and in the atmosphere, is, by the action of fire, reduced into its component gaseous parts) will be frequent, loud, confounding, and terrific, beyond every comprehension but that of God himself. *The elements shall melt with fervent heat.* When the fire has conquered and decomposed the water, the elements, the hydrogen and oxygen airs or gases (the former of which is most highly inflammable, and the latter an eminent supporter of all combustion) will occupy distinct regions of the atmosphere—the hydrogen, by its very great levity, ascending to the top, while the oxygen, from its superior specific gravity, will keep upon or near the surface of the earth, and thus, if different substances be once ignited, the fire which is supported in this case, not only by the oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will necessarily be torn in pieces, and *thus the earth, and its works, be burnt up.*"

"It was an ancient opinion among the heathens,

that the earth should be burnt up with fire. So Ovid has expressed himself. Meta. lib. iv. 256.

> "Remembering in the fates a time, when fire
> Should to the battlements of heaven aspire;
> And all his blazing world above should burn,
> And all the inferior globe to cinders turn."

"Minucius Felix tells us, xxxiv. 2 Dryden, that it was a common opinion of the Stoics, that the moisture of the earth being consumed, the whole world would catch fire. The Epicureans held the same sentiment; and indeed it appears in various authors, which proves that a tradition of this kind has pretty generally prevailed in the world. But it is remarkable that none have fancied that it will be destroyed by water. The tradition, founded on the declaration of God, was against this: therefore it was not received." Dr. Clark.

"Thunder and earthquake are the sons of fire, and we know nothing in all nature more impetuous, or more irresistibly destructive than these two; and accordingly in this last war of the elements, we may be sure they will bear their parts, and do great execution in the several regions of the earth. Earthquakes and subterraneous eruptions, will tear the body and bowels of the earth, and thunders and convulsive motions of the air, the skies. The waters of the sea will boil and struggle with streams of lava that run into them, which will make them fume, and smoke, and roar, beyond all storms and tempests, and these noises of the sea will be answered again from the land by falling

rocks and mountains." Sinner! this is your house, your future home—it is the wages of your sins—it is the palace of devils—the repository of all that is bad—the great cauldron of eternal death—and is soon to be thrown from its orb into its congenial hell of fire and brimstone, prepared for the devil and his angels.

" Here are lakes of fire, rivers of melted glowing matter, ten thousand volcanos vomiting flames all at once, thick darkness, and pillars of smoke, twisted about with wreaths of flame like fiery snakes—mountains of earth thrown into the air, and the heavens dropping down in lumps of fire.

" But now the storm subsides ; for the fire has subdued all bodies, all combustibles, to itself ; and those tall flames which pierced the skies, are fallen to an even surface, and present the earth as a molten sea of fire ; for when the exterior region of the earth is melted into a liquid state, it will, according to the nature of all other fluids, fill all vacuities and depressions, and fall into a regular surface at an equal distance every where from its centre. In this condition, the earth, with all its sinners, who have persevered to the end in evil doings, shall be thrown from its orb, to where a hell of fire, in the deep recess of eternal night, hath its place" —which is that very lake of fire into which the devil, who decieved all sinners, shall finally with them be thrown, together with the earth, at the judgment day ; for thus saith the Lord, (see Rev. 20, 10.) *And the devil that decieved them, was cast into the lake of fire and brimstone.*

Such shall be the end of this poor world—the god

of millions—the place where death now reigns over the body, and the hell, wherein now are confined the departed spirits of the ungodly; but these shall be cast, together with the earth, into a lake of fire; for it is written, *Death and hell were cast into the lake of fire. This is the second death.* Rev. 20, 14.

But, reader, you may escape it—the way is open and plain—cease to do evil, and learn to do well—have faith in the Son of God, working by love, and persevere in this to the end; so you shall be happy, shall be honourable, shall be glorious, shall be immortal, shall be as the angels of God at the resurrection of the just; for such is the promise of Him who was dead; but, behold! he is alive for ever more!

FOURTEENTH DIVISION,

Embraces a view of the new creation, which is to succeed the destruction of this system, in which I shall contend that a new creation shall be the result, but not a modulation of the former matter which is to be destroyed by fire, but a new creation out of nothing, as it was in the beginning.

From the great vault, where flies in open sight,
The solar system's worlds of borrow'd light;
When they have pass'd away, and earth and skies,
The new creation fair will then arise—
To which no tempter foul, with blasting breath,
Shall e'er come nigh to kill with pains and death;
But there the saints shall reign immortal kings,
Far off from time and sublunary things.

That there shall be a new creation brought into being, after the destruction of the heavens and earth, is established by the Scriptures; for it is written, *And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write, for these words are true and faithful.* Rev. 21, 5.

Here the spirit evidently lays important stress upon the great and sublime work of a new creation, by say-

ing, *These words are true and faithful.* Therefore, they shall certainly be accomplished. This very thing was expected by the ancient Jews, as constituting much of the bliss of a future state; for thus they understood their prophet Isaiah to mean, when he says, *For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.* Isa. 65, 17. Now if the new creation is to be made out of the old one, how, then, can it with any propriety be said by Isaiah, that it shall not come into mind, when the remembrance must necessarily continue, that out of the old system's materials the new creation was made? But respecting the time when this shall be accomplished: The ancient Jews believed that God would bring into being this new creation at the end of seven thousand years. This opinion of theirs, I consider both interesting and singular, and goes to establish the sentiment, that they considered the age of this world limited to seven thousand years, which agrees with the opinions advanced in the Seventh Division.

Some who are learned, of our own times, have strangely hesitated upon the subject of this new creation, and have considered it vastly presumptuous to venture a thought definitely upon it, or pretending to say what is meant by it, and in what it shall consist. But in order to pass clear of the charge of presumption, I shall here introduce St. John, as qualifying the nature of its consistency. *And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea.* Rev. 21, 1. If the first earth and first heaven are properly so

designated, because they consist of the four elements, earth, fire, air and water, then we have a clue whereby to find out of what the new heaven and new earth shall consist. We see that God, in the beginning, called the dry land earth. Gen. 1, 10; and that he called the firmament heaven. Gen. 1, 8. Therefore, these being thus named in the first instance, it is hence perfectly reasonable to believe, that the new heaven and new earth, in the second instance, shall consist of like materials with this—otherwise we understand nothing by the communication by St. John. But undoubtedly the beauty and glory of the new creation will greatly exceed that part of the present system in which we live; for this, by the great deluge, and many other convulsions in nature, has become defaced, and changed from what it was at first. The reason why this earth is to be destroyed, is, unquestionably because it is polluted; and God, to signify to man his exceeding hatred to sin, has determined to destroy it by fire. A signification something like this, though effected by the agency of a different element, is apparent in the ruin it once sustained by the deluge; for God could as easily have destroyed these antedeluvian nations in any other way as by a general flood. But why the other globes of the system are to be removed, is doubtless to give place to the new creation. Their number, it seems, besides the comets, is 30; but the number of comets, perhaps, is as yet unknown. 450 have been discovered, and the elements of 103 have been calculated: but whether the comets properly belong to the solar system, or are a system of themselves, or whether they connect

systems, is perhaps a question. But if they do not belong to this system, then they were not created at the same time with this; and therefore will not be involved in the consequences of the judgment day.

There is good reason to believe, that all the planets, with all their satellites, all comets and systems, together with their respective suns, be their numbers greater or smaller, are inhabited by intelligent beings. It is improbable that either the sun to this, or the suns to other systems, or even the comets, are fire, as has been supposed. "On the nature of the sun there have been various conjectures. It was long thought that he was a vast globe of fire, 1,384,462 times larger than the earth, and that he was continually emitting from his body innumerable millions of fiery particles, which, being extremely divided, answered the purpose of light and heat, without occasioning any ignition, or burning, except when collected in the focus of a convex lens, or burning glass. Against this opinion, however, many serious and weighty objections have been made; and it has been so pressed with difficulties, that philosophers have been obliged to look for a theory less repugnant to nature and probability. Dr. Herschel's discoveries by means of his immensely magnifying telescopes, have, by the general consent of philosophers, added a new habitable world to our system, which is the sun. Without stopping to enter into a detail of the propriety of the position, it is sufficient to say, that these discoveries tend to prove, that what we call the sun is only the atmosphere of that globe, and that this atmosphere consists of various elastic fluids, that are more or less

lucid and transparent; that as the clouds belonging to our earth are probably decompositions of some of the elastic fluids belonging to the atmosphere itself, so we may suppose that in the vast atmosphere of the sun, similar decompositions may take place—but with this difference, that the decomposition of the elastic fluids of the sun are of a phosphoric nature, and are attended by lucid appearances, by giving out light. The real opake body of the sun he considers as hidden generally from us, by means of this luminous atmosphere; but what are called the maculæ, or spots on the sun, and have frequently been seen with the naked eye, are real openings in this atmosphere, through which the opake body of the sun becomes visible—that this atmosphere itself is not fiery or hot, but is the instrument which God designed to act on the caloric or latent heat, and that heat is only produced by the solar light acting upon and combining with the caloric, or matter of pure virgin fire, contained in the air, and other substances which are heated by it.

"Where the stars are in great abundance, Dr. Herschel supposes they form primaries and secondaries, i. e. suns revolving about suns, as planets revolve about the sun in our system. He considers that this must be the case in what is called the *milky way*—the stars being there in prodigious numbers. Of this he gives the following proof: On August 22, 1792, he found that in 41 minutes of time, not less than 258,000 stars had passed through the field of view in his telescope."—Clark on Gen. 1, 16.

Oh! what a view is this of the great God, who has created countless systems of matter, and are all the

abodes of intelligent beings, whose numbers swell beyond the reach of all finite computation. Well might the Evangelist say, *And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth.* Rev. 19, 6. This earth, I have endeavoured to prove, shall be cast into the great lake of fire at the judgment day; but what shall become of the other globes of the system, after having been dissolved by fire, we cannot tell. It is the opinion of Dr. Clark, that at the judgment day they will be decomposed, but not destroyed; consequently, he thinks they may enter again into the composition of a new system. See comment on 2 Pet. 3, 11.

The globes of this system may indeed (except the earth) be arranged, and newly modified into another system, and be placed somewhere in the field of interminable space, which now is void; but the space which they now occupy must be the site of a *new creation.*

Annihilation is abhorrent to the views of many relative to matter, who contend that it is altogether indestructible; from which the conclusion is drawn, that the earth, and all the other globes, shall only be refined by fire, and shall then be renewed again, and thus they make out the new creation. But to me, this opinion appears opposed to the very idea of a new creation, by substituting in its place a renovation, or a new modulation, which cannot, with the proper and original sense of the word, be made to agree.

If we believe that God at first created the worlds out of nothing, then we may not suppose the pre-existence of any particles of matter. out of which he might have

formed them. This is what we understand by creation, when we apply it to the making of the worlds in the first instance; and therefore, by the strictest rules of reasoning, ought to adopt the same sentiment in reference to the new creation.

I know of no data whereon to build the supposition, that God cannot, or that he will not annihilate matter, if he please. The fact that he can bring entity out of nonentity, is sufficient proof that he can, if he please, annihilate the same; for it is equally above our reason to have any conceptions of a power sufficient to make something out of nothing, as it is to conceive how something can be changed to nothing. If the globes of the system, except the earth, are not to be annihilated, it follows that they must be removed to some place in the great field of interminable space, where God has not yet built a system of worlds, to make room for the promised *new* creation; for it is reasonable to suppose, the same space which now embraces the location of this system, shall also embrace the new creation; because if the first is to be removed, that a second may arise, it strongly implies that the latter shall occupy the place of the former. This new creation, which is prophesied of by the evangelist, (see Rev. xxi. 1,) "And I saw a new HEAVEN and a new EARTH, for the first *heaven* and the first *earth* were passed away, and there was NO MORE SEA," is not to take place till after the great and last judgment, when and where, a general and particular exhibition of the conduct of both the righteous and the wicked, will take place. We ascertain that this very earth, and this very heaven or atmosphere which now surrounds the globe, are to pass

away, by the evangelist's remarkably qualifying words, "AND THERE WAS NO MORE SEA." And farther, we learn from the following words, in the 15th verse of the same chapter, *And he that sat upon the throne said, Behold, I make all things new*, that not only the earth, its heaven and the seas, are to pass away, but also the whole solar system, which is the family of the sun. For one earth, and its waters, or sea, is not sufficient in numbers, being expressed in the singular only, to answer the full import of these remarkable words, 'ALL THINGS,' which allude, therefore to more than one earth and its sea; for the water of the whole earth may very properly be resolved into one idea, A SEA.

The reason, then, why God has said, by St. John, *Behold, I make all things new*, is, because all things which are referred to in that prophecy, are to be destroyed, and extend to no more nor less, than simply the *solar* system. It cannot be reasonably doubted, but that the *whole* system of planets was made, during the same six days in which the earth on which we dwell, was in progress. And although it is stated in Gen. i. 1, "In the beginning God created the *heaven* and the *earth*; and also in Exod. xx. 11, "For in six days the Lord made *heaven* and *earth*;" which relates to but one; yet in Gen. ii. 1, it is stated, "Thus the *heavens*," &c. (which being in the plural, signifies *many*, and relates to the several atmospheres which surround the planets of the solar system,) "and the earth were finished, and all the *hosts* of *them*:" i. e. were finished within the six days' work recorded in Genesis, by Mo-

ses. The words 'HOSTS OF THEM,' not only relate to numbers of *worlds* made in six days, and to their respective heavens, but also, doubtless, to their inhabitants. That the Creator, Jesus, has made more worlds than one, is clearly stated, (see Heb. i. 2,) there the majesty of God in Christ is spoken of by the apostle, who says, "*by whom also he made the* WORLDS." And again, Heb. iii. 11, "*We understand the* WORLDS *were framed by the word of God*," which *word* is Christ; consequently, having made more *worlds* than one, they are, doubtless, also inhabited; and to *these* no doubt, the words "HOSTS OF THEM" allude, and comprehend both the brute and the rational.

Although it is said in Rev. xxi. 5, "Behold, I make all things new," because, as before remarked, all things are to be destroyed, yet we do not infer from the words 'ALL THINGS,' that any more is to be destroyed at the time of the general conflagration, than was made during the six day's creation spoken of in Genesis; and even from this, intelligencies must be excepted. If we subscribe to the idea, that all things whatever, and wherever, are absolutely to be destroyed, on account of the words, "*Behold, I make all things new*," (which truly do signify a destruction,) then it must follow, that even the angels of heaven, the souls of men, with all the vast variety of intelligencies who people the *Universe* of God, are finally to become extinct. But such an inference cannot be true, because all intelligencies are necessarily immortal; for God is the *father* of all spirits that are rational, but in a different sense from what he is the author of mere *matter*

because the *former* possesses, in certain degrees, a portion of his likeness, in the *fact* of intelligence, and therefore cannot cease to be; but the latter is a mere *unreflecting* exhibition of his power, and coincident convenience of the former, and embraces with it also, all degrees of brute animation, and therefore may cease to be. If then we may except angels, the spirits of men, with every other degree of rational intelligence, from what is embraced in the words "ALL THINGS," then it will follow, that we may also restrict them from comprehending any thing, but those things of brute and inert matter, which were created in the six days, comprehended only in the solar system.

But some have doubted whether angels were created prior to the time of the creation of this system; but to me it appears that they must have existed before, else how could there have been those who by Job are styled the *sons of God*, who, when the work of the six days' creation was finished, shouted for joy? See Job xxxviii. 7; "*When the morning stars sang together, and all the sons of God shouted for joy.*"—

This undoubtedly alludes to angelic beings, who existed long before the time of this creation. Doct. Clark remarks, in his notes on that verse in Job, that those morning stars, or sons of God, "must refer to some intelligent beings, who existed before the creation of the visible heavens and earth."

If, then, there were angelic beings *before* the time of the creation of this system, of a *spiritual* order, why not also of a *material* order, such as suns, and their respective systems revolving about them, and adapted

to the support of those who might have been placed upon them, however different their natures, or modes of existence, might have been from ours.

To me it appears unreasonable to suppose, that there was nothing of either spirit or matter created from ages everlasting, or from ages without beginning, till about six thousand years ago, or a little short of that. The very fact of God's creating *this* system, argues the reasonableness of the position; for if at one time it was proper to do so, why not at another? If at one period in the flow of endless ages, it was consistent to create, as in the case of this, a tremendous exhibition of his multifarious power, through which, in the view of intelligences, he is glorified, why not at another?

Indeed, there appears to be a sort of necessity, that a lower order of things, that is, the material, should be created for a theatre of action, whereon the higher order, that is, the intelligent, might be occupied in their several grades of probationary endurance. For it appears that the angels of heaven and hell had once a state of probation, as well as the race of man at the present time. See St. Jude 6 v. "*And the angels which kept not their first estate, but left their own habitation;*" consequently, they who kept their first estate, and they who kept it not, had both a time of probation, and were all created holy at first as was Adam.

If then, there were intelligent existences before the time of this creation, and these intelligences were also probationers for a time, who can gainsay the idea of the propriety of the existence of a *lower* order of things

even, before the creation of the solar system, for the same purpose. We have no account in the book of Genesis, where we find the history of the order of creation, as it relates to the solar system, that there was more than *one* Sun, or one great and general source of light created. See Gen. i. 16, "*And God made two great lights, the greater light to rule the day, and the lesser light to rule the night*;" by which is understood the sun and moon. The rays of the sun do not extend to *all* the works of God, because the eye of *astronomy*, as well as of *philosophy*, and even our natural eyes, take cognizance of miriads of *suns* that shine to their respective systems, whose distances from where our sun is situated, is so great, that his rays can never reach them, nor were ever designed to do so. But we discover them by their own light, which always have a twinkling appearance, but the planets which revolve about them are not discoverable even with glasses, the distance is too great. Now, as the book of God gives no account of the creation of but *one* sun, which was "*to rule the day*," it follows, of necessity, that at that time there was but one created, which was to be the center of "ALL THINGS" in this system, and is the very things which are to be destroyed at the judgment day, so that the word of God may go into effect. BEHOLD I MAKE ALL THINGS NEW. If, then, we have no authority to believe, that there was more than *one* sun made when the solar system was created, and seeing there are other *suns*, innumerable, the quere arises, when were they made? before the time of this creation, or since?

PROBABILITY, in several particulars, would determine they were created before. First, we have proven from scripture, Job xxxviii. 7, that there were angelic beings in existence, at the time when this system was created, who had been *probationers* before that time, and have predicated upon that idea, that there must have been, or might have been, therefore, a lower order of things, namely: globes of matter, whether constituted as this is or not, is not material. But before we pass farther in the argument, it may be remarked, that the proof of the angels probationary state having been past before the time of this creation, is, that as soon as the work was finished, and man had received his help mate, and the divine law of prohibition respecting the forbidden tree, that there was found a *devil* to tempt our fore parents. His subtelty and management in the seduction of the sinless pair, plainly argue him to be one of those fallen intelligencies who had his probation before the creation of this world. Now, if the angels who kept not their first estate, and the *devil*, who was one of them who tempted Eve, was created at the same time when this earth was created, it will follow, that they enjoyed their first estate but a very short time at most, which to me appears not to agree with the fitness of things belonging to this subject. For if the angels were all created at the time this system was made, then it will follow, that Satan, with all the companions of his fall, shouted praises to God on account of the greatness of the work; for it is said by Job, that "*all* the sons of God shouted for joy." And immediately thereafter, we find him at-

tempting to destroy the works of God in his seduction of the only two of the human kind. On account therefore of the shortness of the time between his creation, and the time he is found the enemy of God, and his works, is it not probable, that his probation must have transpired before the time of the creation of this system.

But to return to the argument respecting the probability of there being a lower order of things created, before this was, to which we belong; we will say in addition to what has already been advanced, that in all ages of time there is no astronomical record, that the heavenly bodies which are situated beyond the great circle of the *solar* system, have at all altered in their positions, but have remained invariably the same; which is an additional reason why we ought to believe them created before the time at which this world and its heaven, together with all the planets and their sattelites which belong to the solar system and their heavens, were created.

And as a sufficient reason that all the planets which revolve around the sun were created at the same time with this earth, it may be noticed, that if they were not, that consequently, they must have together with their inhabitants, wandered in *total darkness*, from the time of their creation till the sun, which now enlightens them was created, for they have no light in themselves. For it is a fact, that no part of the solar system, receives either *light* or other influence from other suns, situated beyond the great circle of the solar concave. Therefore, to suppose the planets were created at any other time, whether before or since the

time the sun which now shines to enlighten them was created, is a glaring incongruity. Because if they were created *before*, then they had *wandered* in *darkness*, and without a center of general gravitation to revolve about, which is the sun; and consequently had existed to no good purpose, the same incongruity follows, if we imagine them created since that time; for then the sun must have shone in vain in every point of compass except toward this little earth till they were created. But that the planets were made within the six days of creation, we prove by Gen. i. 16, 17, "*He made the stars also*," (which are the planets,) "*And God set them in the firmament of the heavens*," (which means the great solar *heaven* where all the planets roll,) *to give light upon the earth* and to give light to each other, and to receive light from the earth as well as from the rest in time of night.

If, then, we have succeeded at all in the foregoing positions and arguments, that at the time of the creation of the *sun* that enlightens this system, there was no others made which have any connection with this; then I conclude it a fair result, to say that at the judgment day no others are to suffer a dissolution, and therefore, that the words, "*Behold I make all things new*," relate to no more than was made during the six days of creation, which must be destroyed as stated in the scriptures. See 2d Peter, iii. 12, at which time the sun itself must be dissolved. See Math. xxiv. 29, and my remarks on pages 352 to 359, inclusive.

Now after the removal of all which now occupies the vast concave of the solar system, a new order or a

new constitution of things shall arise, which, as stated before, cannot take place till after the judgment day, and is spoken of as the *new* creation. See Rev. xxi. 5, "*And he that sat upon the throne said; Behold I make all things new.*"

That the *heavens* and the earth are to be destroyed by fire at a certain time, which is called the day of judgment, we prove from 2d St. Peter iii. 7, 10, 11, "But the *heavens*, (which is the plural) and the earth, which are now by the same word kept in store, (that is since the deluge till that time) reserved unto *fire* against the day of *judgment* and perdition of ungodly men. "But the day of the Lord will come as a thief in the night, in which the heavens, (which is the plural) shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, (*as well as the elements, or the several heavens which surround the several globes of the system*) and the works that are therein, *shall be burned up.* 12, Looking for and hasting unto the coming of the day of God, wherein the *heavens*, (*which is in the plural*) being on fire shall be dissolved, and the elements shall melt with fervent heat. 13, Nevertheless (says the Apostle) we, according to his promise (which promise is found in Isaiah lxv. 17,) look for new *heavens*, (*which is in the plural*), and a new earth, wherein dwelleth righteousness," Which precisely agrees with the expression of St. John, "*Behold I make all things new,*"

If at first, when the great *deep* of total darkness, which reigned through all that space which is now circumscribed by the revolutions of the planet *Her-*

schel, which is farther from the sun than any other planet yet discovered, and describes a circle, or orb, round him, which is eleven thousand three hundred and thirty three millions of miles.

Now, if the planet Herschel, were to move only at the rate of five hundred miles an hour, it would take it two thousand five hundred and eighty five years eight months and thirteen hours, to pass once around the sun. We repeat it. If at first this amazing concave, in which is now situated the solar system, was void, so it shall be again after the judgment day ; for all the globes with their respective elements, or *heavens*, which float in this space, must pass away by the operation of fire, with a great noise.

If, then, at first, when God began the creation of this vast system, the heavenly intelligencies, called morning stars and sons of God, were permitted to attend him, and to admire with *shouts* of joy its tremendous consummation ; so then, also, doubtless, will not only the angelic hosts who have kept their first estate be again permitted to witness this *new* creation, but also the whole glorified company, who shall have been redeemed from the earth. But it is not probable, that this new creation will consist of precisely the same minutia of things that it does now ; for if it does, then an Adam, and an Eve, with all their race as it is now ; and also just as many planets in the system, of the same magnitudes and qualifications, which would be but a *repetition* of works, instead of a new order of things, or a *new* creation.

The words, "*Behold I make all things new.*"

should be understood, doubtless, to signify, that God will make a *new order of things* which will consist of *earth*, as a general foundation, for we must not forget that the evangelist has said, relative to this *new creation*, "And I saw a new heaven and a new earth, for the *first* heaven and the *first* earth were passed away;" which plainly qualify its originality of matter, or foundation, to be of *earth*. But because it shall consist of *earth*, it does not follow that it must necessarily bring forth the same *products* that this does now; for God can order the glory of its surface, and productions according to his will; and as the constitutions, and modes of existence, with which its inhabitants may be endued, shall require.

From the manner in which the Revelator has spoken of the new creation, we may infer, that but *one heaven* and *one earth* shall compose it, "*And I saw a new heaven and a new earth*," (which is the singular.) But when we find St. Math. xxiv. 29; St. Mark xiii. 25; St. Luke xxi. 25, and 2d St. Peter iii. 10, speaking of the destruction of the worlds at the judgment day, that they speak of them in the plural numbers unanimously. Wherefore, it may be supposed, that but one *earth*, and but one *hevaen* to encompass it, shall compose the new creation, which will be an immense globe, filling the whole space which is now encircled by the orb of the planet Herschel, and on account of its vastness, and the still more immense heaven or atmosphere that will encompass it, is doubtless the reason why the Lord, by the prophet Isaiah, Chap. lxv. 17, has said. "*For behold I create new heavens and*

a new earth," from which (2d) St. Peter (iii. 13,) took occasion to remark, as follows "*Nevertheless, we according to his promise, look for new heavens and a new earth.*" Butthe *reason*, as above remarked, why the word *heavens* instead of heaven is used by the prophet, andthe apostle, is probably because they foresaw that it would be *more* spacious and enlarged, than what is now required to surround *all* the planets of the system put together, and have accordingly contemplated it, as being encompassed by its *heavens*, opposite its different *sides*.

This is apparently the only way in which we are able to reconcile Isaiah and St. Peter's seeming discrepency with the revelator, respecting the words, *heaven*, and *heavens*; for while the former spoke respecting the new creation, they mention *heavens* as belonging to it; but the latter, "*I saw a new heaven*," (which is but one) and a new earth. Here, then, is a globe of sufficient immensity, to contain all the glorified beings after the judgment day, that have, or may hereafter commence their being, whether on this earth, or on any of the globes of the solar system, for it may be that even the inhabitants of the planets at that time, may also, if holy, pass from their present mode of being to some other.

But it may be enquired, if this new creation is to fill up the whole space which is now occupied by the sun, and the planets, from whence is it to receive light? Since as before stated, the suns of other systems cannot afford it any, on account of their distances. We will let Philosophy, answer this question. How

do we suppose the inhabitants of the sun are enlightened? Doubtless, in no other way but by a *reflection* of its own rays, shining towards its own opaque surface, as well as from that direction to the planets. That it is an inhabited globe is now the universal opinion of philosophers. See page 369, of the 14th division of this work, where I have inserted some remarks from Dr. Clark, taken from his comment on Genesis 1st on that subject. And this *new* heaven, which shall surround the *new* earth, may possess the same qualifications to enlighten itself, and consequently there can be no night there. But without resorting to philosophy, to know how it is to be enlightened. St. John states, (Rev. xxi, 23,) that "*the city had no need of the sun, neither of the moon, to shine in it; for the* GLORY *of God did lighten it, and the Lamb is the light thereof.*" Such light as is now emitted from the natural sun, will fall infinitely short of the splendor which he who *made* the sun shall give to *that* city, and *new* heaven and earth which is to be created for the saints. "*The nations of them which are* SAVED, *shall walk in the light of it.*" And so glorious will this new principality, this immensity of mansions, this glorious city of the new Jerusalem, this final and eternal rest of the saints, appear that a *new* splendor shall be lighted up upon the face of the great *deep*, vastly exceeding that which enlightens it now, but not discernable by any except such as have in them the seal of the living God, which is *holiness*, "without which none shall see the Lord nor the glory of his power."

It may be, that this new heaven, and earth, is what the Saviour referred to when he said, (See John xiv. 2, 3, " *I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.* Some are of opinion, that this city described by St. John, Rev. xxi. 16, will be fifteen hundred miles square, being equal in height, width, and length, because twelve thousand furlongs are equal to fifteen hundred miles, and the statement respecting its dimentions, is, that it shall be four square ; *the length, the breadth, and the heigth of it are equal,* to be composed of gold and a variety of diamonds and its streets of pure gold, as it were transparent glass. Is not this the place described by the revelator. See chap. xxi. from the 9th to the 21st verse inclusive, to which the reader is referred. From the scripture to which we have just referred, the account of the revelator proceeds, till in the 22d chapter, at the 3d and 4th verses, he states that his servants should serve him, and that they shall SEE HIS FACE. From which we ascertain, that the whole account must allude to the *eternal* state, and cannot belong to no period of the church on the earth, for it is said they shall SEE HIS FACE ; which cannot be enjoyed short of the great change to take place at the sound of the *last* trump, when the saints shall *see him as he is,* (1st John, iii. 2,) and not before. It is not probable, even if Adam had not departed from his original perfection, such as it was before he sinned, and had, agreeable to the injunction of heaven, multiplied his likeness on the earth and even these.

the moral likeness of their father, that they could have seen the face of God, short of the change designed for them to pass through, which would have been a *translation* to a higher and more spiritual mode of being.

That man, in no *state* of *corporal* being, whether fallen or not, can see the face of God and live, is supported by the following scriptures. When Moses requested to see God he replied, " *Thou cannot see my face, for there shall no man see me and live*, Exod. xxxiii. 20. And St. Paul, 1st Timothy vi. 16, speaking of God, says, " Who only hath immortality dwelling in light which no man can approach unto, whom no man hath seen nor can see :" Also, 1st John iv. 12, " *No man hath seen God at any time*," consequently, *even Adam* is here excluded in his sinless state, from being capacitated so as to see the face of God in a corporal or unspiritualized mode of being.

No : not even in the days of the Millennium can it be expected, that men, though as holy as Adam before he fell, shall be privileged with a sight of the invisible God.

Wherefore, it is concluded, from the above scriptures, which speak of the impossibility of mans seeing the face of God as he is, unless he condescend to put on the form of an angel or of a man as he has sometimes done ; that the whole account of the new creation, the new Jerusalem, the city of fifteen hundred miles square, and equally high ; and of its inhabitants, who there shall *see the face of God*, wholly belongs to a mode of being, beyond that of *time* and *sense*.

Though the special enjoyment of God, is in the *soul*, filling it with unspeakable raptures, which every one knows, who have *tasted the powers of the world to come*, in the facts of regeneration and sanctification; yet it does not appear at all unreasonable to suppose, that in addition to this enjoyment, God will institute or create an order of things beyond this life, through which he will still, in the view of spiritual beings continue to be glorified, as well as now. Hence the prophets have described the luminous appearances of the hosts of heaven; hence the Evangelist has spoken of the place of their abode, the new Jerusalem, as exceedingly resplendant, "Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as chrystal.

If then the saints are to be refulgent in their appearances, shining like the stars of the firmament forever and ever; if the new Jerusalem, so great and so high, the palace of the new creation, is to be resplendant to look upon; if God, who is the author of all this, and is doubtless ten thousand times more glorious, who shall be with them, and lead them and feed them; then with what propriety, it is said, a weight of glory is the inheritance of the saints. How wonderful a state of things is this. Here will be found those pleasures which are laid up at God's right hand, for those who love him, and shall love him to the end.—This is the place referred to when the Revelator exclaimed, "And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people,

and God HIMSELF shall be with them, and be their God." "And God shall wipe away all tears from their eyes, and *there* shall be no more *death* neither shall there be any more pain;" for the *former* things (*which related to this system,*) are passed away, Rev. xxi. 3, 4; and a more permanent state of never ending bliss will succeed it. Here in the fadeless splendor of the mansions of the *new* Jerusalem, was the revelator invited by an angel to come and see, who said, "*Come hither, I will show thee the bride, the Lamb's wife,*" "*And he carried me away in the spirit, and showed me that great city, the holy Jerusalem, descending out of heaven from God.*"

Here in this city will be situated the bride, the Lamb's wife, who will make herself ready, and passing through much tribulation, will rest forever there. And being the children of the resurrection they are to be *equal* with the angels of God, which is the statement of him who is the resurrection and the life. See Luke xx, 36; if so, then indeed those abodes of the righteous shall be very glorious. It is said they shall have bodies like the glorified body of our Lord; and it may be that at the time of his transfiguration on the mount, was an exhibition of that body as it is now in glory. (See Mark ix. 3.) *And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.*— Again the appearance of angels at the tomb of the risen saviour, is an exhibition of the glory of the heavenly hosts, (Luke xxiv. 4,) *two men stood by them in shining garments.* Also, the angel who rolled away

the stone from the tomb where they had laid the body of our Lord, was glorious to look upon. *His countenance was like lightning, and his raiment as white as snow*, Math. xxviii. 3.

If, then, the saints are to be equal with the angels of God, will they not also, be like them in appearance. Of this fact, prophesied Daniel, who foresaw the glory of the saints, says, "*And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars, for ever and ever.* Dan. xii. 3.

The period of the general judgment according to scripture, may be expected to take place not far from eleven hundred and seventy six years from the present, reckoning as follows, from the 1827, till the year of our Lord, 2000, will be 173 years, when the millennium will commence ; at which time will be the resurrection of all the "dead in Christ" from whence a *thousand years* must elapse, which is the term of the millennium, immediately after, Satan is to be loosed, but is to continue "a little season only," suppose three years, when this is accomplished, the *last trump* shall sound, when all the *living* saints on *earth* will be changed in the twinkling of an eye, and be caught up to God, when the wicked dead will rise, and the judgment set ; instantly thereafter, the whole solar system will burst into flames of fire and pass away with a great noise, when the *new creation* will doubtless *immediately* succeed, and the righteous enter there, to *reign* with *Christ*, and to enjoy an *eternal weight of glory*. And as descriptive of the cease-

less flowing and perpetuity of their happiness, the Revelator, says, that the angel, who had showed him the great city, the holy new Jerusalem, (chap xxi. verse 10. 11.) also showed him a river, (chap. xxii. 1,)proceeding from the throne of God and the Lamb, clear as crystal. We find Ezekiel, chap. xlvii, has also described a river proceeding from underneath the *threshold* of the temple, and on its banks we observe,(verse 7,) there were very many trees on the one side, and on the other; which trees doubtless, signify the Patriarchs, Prophets, Apostles andPreachers of the Gospel. But the difference in those rivers, is, the first belongs to time, and the *militant* state of the church, but the latter, to glory, and the *triumphant* state of the church. *This latter river* proceeding from such a *fountain* can never cease to flow; it will therefore pour its redundant floods, through all the new creation, without end. God and the Lamb, will never suffer any evil to approach those blessed mansions—will never suffer trial or temptation, again to prove the fealty of his bride. Having received sufficient proof of her affections while she was in her probationary state in the days of mortality, will establish her there in a ceaseless and infallible state of perfection. Round about the *throne* which the Evangelist saw,(See chap. iv. 3.) there was a glorious *rainbow*, the token of eternal peace and blessedness towards the saints, "And he that sat upon it, was to look upon, like a jasper and a Sardine stone;" a beautiful mixture of sea green, with blood red. "And before the throne there was a sea of glass like unto crystal" (Rev. iv. 6—also, xv. 2, "And I saw a sea of glass as it were

mingled with fire, and they that had gotten the victory, having the harps of God" called *golden* harps in other places. This sea, or ocean of glass clear as crystal may signify the whole universe of God's works, suspended in the open regions of interminable space.

Here in the new creation, from all its parts, from the tall spires and battlements of the *new Jerusalem*, the triumphal palace of endless rest—the golden city with gates, and walls, and streets, of precious stones; and from the sea of glass, did the evangelist John, in his vision on *Patmos*, hear those shoutings and loud Hallelujahs, which he has compared to roaring seas and to mighty thunderings, saying with loud acclamations, and the voice of triumph, singing the song of Moses and the Lamb, "Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou king of saints."

Then when that glorious frame shall into being rise
Adorn'd with more than fill'd earth's ancient Paradise;
Then in those world's of love, O! let my spirit rest,
Among the righteous there—among the blest.

For this who would not strive, in works of faith and love,
To reign with these in heaven and shout with these above;
And as the stars forever, shine in glory there,
To see the face of God, and his image bear.

FINIS.

APPENDIX.

(A.)

[*Referred from page* 251.]

It was an ancient opinion among Christian theologians, that at the time of the first resurrection, there shall none arise from the dead, but such as had actually suffered a violent death as witnesses for the gospel of Christ, and is called the resurrection of the martyrs.

This opinion is founded on Rev. xx. 4; "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

But it appears from examination, that this verse does not justify the opinion, because *every* description of saints are as clearly spoken of, as those who suffer a violent death on account of the true religion. We will review the verse according to its own order. First, *And I saw thrones, and they sat upon them, and judgment was given unto them.* Here in the first clause of the verse, is an account of the *final* glorification of *all* saints, both before, and after, the Christian dispensation was made known. The thrones upon which the evangelist saw them sitting, signifies the excess of glory and happiness to which the saints shall be exalted in heaven, and is also expressive of their final victory over all their enemies, death, sin, and the devil. This is implied in the following words: *and judgment was given unto them;* i. e. judgment was given in their favour, but against their enemies. After this first general remark, which relates to *all* saints, the Revelator proceeds to particularize them according to the several characters or parts which they had sustained, while probationers in a state of suffering. Second, *And I saw the souls of them that had been beheaded for the witness of Jesus, and for the word of God.* The word "*beheaded,*" should be understood as expressive, or as

implying *all kinds*, of violent deaths which the martyrs suffered, because no other kind of suffering is here spoken of. In this part of the verse, all are included who had suffered, either as witnesses for *Jesus*, after his advent, or for the *word of God, before* his incarnation; for many, from the martyrdom of Abel, the son of Adam, till the time of Christ, had suffered death *for the word of God*. The Revelator is very clear in stating, that he saw the souls of such as had *not* worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, seated upon thrones; consequently, such saints as had lived before the time of the *beast* alluded to, as well as after, are included; for what *Christian* since the time of Christ, or worshipper of the true God before Christ, ever received those marks? Wherefore, all saints, in every age of the world, till the time of the general judgment, are included among the saints seated upon thrones, as spoken of by St. John. From which we learn, that not only those saints who are martyrs, in the violent sense of the word, are to be privileged in the *first resurrection*, but all others also, except such as shall be alive when the event arrives, and such as shall be born during the time of the Millennium, who will not fall away in the time of Gog and Magog. But even those saints are also included in the Revelator's view, among those seated on the thrones, because neither had these received the abominable mark.

But if any still incline to imagine that the *Christian* martyrs *only* are meant in the verse, they would do well to recollect, that *all* saints, in *all* ages, are truly *martyrs*, inasmuch as they partake of the *spirit* of the martyrs, and would as certainly have sealed their testimony with their blood, if called to it, as those who did.

The words of Christ favour this opinion, when he said, "*they who will live godly in Christ Jesus, shall suffer persecution*;" and are consequently *martyrs:* if not in the violent sense of the term, they are in spirit, and must therefore have part in the first resurrection, except those before excepted. Although these are spoken of as reigning, seated upon thrones, a thousand years only, yet when that time expires, we may not suppose that they are then to come down from them, but shall still be privileged with them, together with all those other saints who had not died at the

time of the first resurrection, and all such as shall not fall away in the time of Gog and Magog. On these accounts, therefore, I cannot receive the opinion, that so partial a resurrection as that of the martyrs who died violent deaths, is *only* embraced in the 4th verse of the 20th chapter of Revelations. [*Referred from page* 251.]

(B.)

Referred from page 258.]

Upon the most prominent subject of this extraordinary chapter, (Rev. xx.) SCEPTICISM, from a quarter least to have been suspected, seems to treat the subject, namely, that of understanding the thousand years there spoken of in a literal sense, as uncertain. This scepticism consists in the supposition, that the thousand years there spoken of so frequently, should be understood as *prophetic* years, instead of natural. Consequently, have imagined that those years, which, together with other Scriptures, are the foundation of the doctrine of a Millennium, should be multiplied by the number 360, as that is the number which comprehends a Jewish year: and have therefore multiplied the thousand years of that chapter by the above number, which produces a three hundred and sixty thousand years' Millennium, instead of the simple one thousand. But I do not know of any passage in the Holy Scriptures, upon which to seize as a precedent to justify such an opinion: I do not recollect any portion of holy writ in any of the prophets, nor in the New Testament, where *years* are spoken of, which will bear such an interpretation: and it would be singular indeed, if the years so frequently mentioned in that chapter, are alone, in all the book of God, to bear such an explication.

There are accounts in the sacred volume, of *days*, of *weeks*, and of *months*, which may be understood as *prophetic*. For instance, in the book of Daniel's prophecy, (see chap. 8, verse 14,) where it is stated, that after two thousand three hundred *days*, the sanctuary should be cleansed. Those days, beyond all doubt, signify as many natural *years*, which is agreed to by all who bestow any attention upon the subject. In the same prophet, there is an account of a certain number of *weeks*, which are also prophetic, and signify as many *years* as there are amount of *days* in

the number of *weeks* mentioned. See Daniel ix. 24. *Seventy weeks are determined upon thy people*, &c. These *weeks* are clearly prophetic, and related to the coming of the Messiah; and embraced in their meaning as many *years* as there are *days* in seventy natural weeks, reckoning as the Jews do—30 days to a month, and 360 days to a year. These prophetic weeks amount, consequently, to four hundred and ninety years, and extend from the time of the vision of Daniel, to the advent of Christ. This is also agreed to on all hands.

We have also an account of *prophetic months*. See Rev. ix. 5. *And to them it was given that they should not kill them, but they should be tormented five months;* which, according to the rule of prophecy, amount to as many *years* as there are *days* in five *months*, and therefore signify one hundred and fifty natural years. The tormentors here alluded to, were, doubtless, the Mahommedan soldiers, who were permitted to continue their ravages, for the establishment of their religion and empire, one hundred and fifty years. This is an historical fact; and comprehends the time of the Saracen incursions, to which, no doubt, the Revelator prophetically alluded.

Other instances from the Scriptures, of prophetic *days*, *weeks*, and *months*, might be enumerated; but we find no account of *years*, which signify a *prophetical* multiplication after the same manner, or that bear any resemblance to such a calculation.—. Consequently there exists no *data* in scripture, to justify any such interpretation of the *thousand years* spoken of in the 20th of Revelations; and how this chimera ever possessed the mind of any person, is to me quite unaccountable. The thousand years, therefore, so frequently and plainly stated in that chapter, which relate to the binding of Satan, and to the reigning of those who shall be counted saints at the time of the first resurrection, should be understood in the literal sense. But if any are still disposed to consider those passages which relate to the thousand years, in a prophetic sense, perhaps the following method of interpreting *scripture*, according to *such a rule*, will convince them. For I consider it equally warrantable, to make the application of the same mode of reasoning to *any other* account of YEARS mentioned in the Scriptures, as to that.

Our first instance shall be the case of *Abraham*, when God

said to him, (see Gen. xv. 13,) "Know of a surety, that thy seed shall be a stranger in a strange land, that is not theirs, and shall serve them; and they shall afflict them FOUR HUNDRED YEARS." Now if the one thousand years spoken of in Rev. xx. are to be understood as prophetical, and therefore signify, instead of 1000 natural years, three hundred and sixty thousand; then by the unerring rule of arithmetical calculations, the *four hundred* years, mentioned by the God of Abraham, which *foretold* the Egyptian bondage of his seed, the Jews, must mean *one hundred and forty-four thousand years*, instead of four hundred; because according to the rule with which we are finding fault, we are to multiply the 400 years by 360, which are the number of days in a Jewish year. Again, Methuselah is said to have lived nine hundred and sixty-nine years, (see Gen. v. 27,) now multiply these according to the rule which we oppose, and we have the amazing product of 348,840, instead of the simple nine hundred and sixty-nine natural years. Again, St. Paul states, (see 2d Cor. xii. 2,) that he had known a man "in Christ about fourteen years ago," "caught up to the third heaven," and doubtless, meant himself. Now if this rule be applied, to interpret this account of St. Pauls, it will follow, that instead of *fourteen* natural years, we shall have to believe that it was five thousand and forty years, which would carry us back from the time in which Paul made this statement, beyond the time in which the world was made, in the beginning.

Perhaps these three instances are sufficient to show the absurdity of such a calculation, or manner of interpreting the term, *years*, when mentioned in the sacred writings, whatever they may relate to, or whenever they may occur; for from a course like this, the whole book of God is thrown into obscurity, darkness, confusion and falsehood the most palpable. Let us therefore receive St. John's account as it *is*, respecting the thousand *years*, and not undertake to add to them without some data, and authority from the scriptures. Notwithstanding St. John spoke as a prophet, when he foretold the binding of Satan, and the reign of the saints, that the *term* should be a *thousand years*, yet that circumstance by no means justifies the idea *that a thousand* years signifying a longer time than is simply expressed in the text, any more than the years mentioned to Abraham respecting the slavery of his seed

in Egypt, could signify a longer time than is simply stated, which was four hundred years. The prophet Jeremiah, plainly foretold that his countrymen, the Jews, should "serve the king of Babylon *seventy years*," (see Jer. xxv. 11.) This kind of expression by this prophet which relates to *futurity*, is no more nor less definite with respect to the *term years*, than St. John is, where he foretells that a *thousand years*, shall be the term of the reigning of the saints on earth. But if we are to understand the Revelator as some would incline to do, then it must follow, that instead of the people of the Jews, serving that identical king of Babylon seventy *years*, as foretold by their prophet, they should serve *him* twenty-five thousand two hundred years.

From these instances, it is plain therefore, that wherever the term *years* occur in the sacred volume, we should understand it in its most literal sense. Consequently, the *thousand years* so often repeated by the Revelator, signifies simply what it states, no more nor less. Which establishes the doctrine that between the *first* and second resurrections, there shall be literally one thousand *years*, as argued in the eighth division of this book, and was also held in the primitive church, in the time of Polycarp, who had been a pupil of the Revelator himself. [*Referred from page* 258.)

(C.)

[*Referred from page* 286.]

There are other reasons that heaven designed to clothe our fore parents, than those which I have stated on that subject, in the eighth division of this work. For it is evident that every grade of animal being, from the equinox to the poles, are fitted in their constitutions, mode of living, and manner of defence, whether against heat or cold, wet or dry, to suit the climate where they exist. But man in his primeval state of nakedness, was not suited to any climate, for if he had even in Eden been exposed to the down pouring rays of a vertical sun. the fair and delicate surface of his person would doubtless have suffered by the scorching heat; for we may not suppose him, even in the garden of Eden, insensible to feeling. But from this inconvenience, their Creator had undoubtedly shrowded them beneath the shading branches of the groves of paradise. But however accommodating this circum-

stance, or providence of God, might have been to them for a time, yet we are not to suppose, that to their descendants this convenience could have always been afforded them with equal facility, that it was to the two first in the bowers of Eden. Because in a short time, their offsprings must of necessity, from an increase of numbers have gone down from the garden to people the wide spread earth, in other regions, and to be employed according to one of the first, and great injunctions, laid on man, which was to SUBDUE THE EARTH, and therefore while thus subduing it must become wholly exposed, which could not have been beneath the foliage of the woods.

The animals of every kind, with but few exceptions, are more local than men are, and do not wander so far from their native habitations. But men were designed to people all the *approachable* climates of the earth, however variable, with the self same race. It was therefore truly philosophical in the Creator, to bring men into being, dissimilar from all other animals with respect to their nakedness, for the *express* purpose of defending him from earths varying temperatures in some other way, than by feathers, hair, fur, scales, shell, and wool, as animals are. And that *way* is, artificial clothing; a *way* which God himself *designed*, and also prepared in the first instance, and put them upon the only two in human kind, which was made of the skins of beasts, (see Gen. iii. 21.)

If, therefore, men were not at first created with the local habits that animals are, how then could it be expected, that he should explore and dwell with comfort in the whole earth, from the torrid zone to the higher and colder regions of both northern and southern latitudes, unless they were to be defended against the varying temperature of the elements, in some other way than by sheer nakedness.

There is no mode of defence against the elements to be conceived of, which could be adapted to the circumstances, and habits of men, that can answer so good a purpose, as a kind of clothing or defence, that may be *put off and on* at the pleasure of the wearer. Animals are not capacitated thus, they are not designed to change climates as men were, and therefore are suited to the respective places which they inhabit, whether of heat or cold, land or water. If the northern bear of Greenland, with his thick

and cumbrous load of hair and fur were suddenly transported from his snowy woods, to the hot and sultry regions beneath the equinox, he would faint, and probably expire with suffocation.—Or if the unwieldly elephant, naked as he is, though fitted in this way to enjoy the intensity of the heat of his natural woods and bowers in Africa, were suddenly plunged among the snow of Greenland, he too must soon expire.

But men are not so exposed when they change climates, because they can manage and accommodate *their kinds* of garments of defence, to suit all exigencies whatever. But if men were to have remained *naked*, if they had not sinned, they would not have been as well fitted to their destinations as the beasts are. How is it possible that man, who at *first* as well as now, was formed of flesh and blood, and therefore as keenly sensible of the effects of either heat or cold, wet or dry, as at the present time, could have navigated the seas, naked, and exposed to the burning rays of the sun, or have explored either earth or seas in the northern latitudes, without clothing suited to his employment. It is impossible consistently to imagine such a thing, unless with this imagination we connect the idea, that in the hot climates, he would have soon acquired a skin as thick as an Elephant, or a scaly hide like the Rhinoseros or Crockadile, to defend him from the heat. Or if in the colder regions, we suppose that soon a defence of hair or fur, like the bears and wolves of the mountains would have been caused to cover him for his defence. But how much more agreeable to reason, is it to suppose, that artificial garments were at *first* intended by the Creator, to defend the creature man, to enable him to pass with comfort from one part of the earth to an other.

But a *quere* may arise here: If man in an unfallen, or sinless state, was not liable to *death*, in any possible way, how then could the operation of the elements, either of heat or cold, have at all endangered his life, or even discommoded him, so as to have amounted to a natural evil. I answer, in the first place, that *one mode* of defence against such an event, would have been the clothing of their persons, as before argued. But second: Men would have been more prudent, more discreet, would have possessed a *higher* degree of discretion, and knowledge, and consequently, would *never* have fallen into the error of over acts—acts

of imprudence and presumption as they do now, and therefore could have come into no danger, through *this* beaten highway to the grave. Neither would they have been at all liable to accidents, as men are at the present time, for *this part* of the economy of God's providence would have been exercised over them, in an *arbitrary* sense. Third: It is very possible, that neither the heat, nor the cold, might not have been so intense, in either the torrid or the frigid zones, as it now is. For these two effects may have been increased by the operations of the great deluge upon the atmosphere of the globe, the surface of which was dreadfully broken up by its waters. See Gen. vii. 11, where it is stated that on the same day of the commencement of the flood, that "*all the fountains of the great deep were broken up, and the windows of heaven were opened,*" Which strongly implies, that the hidden waters, beneath the surface of the earth were then caused to *spout* their floods towards the skies, occasioned by the sinking of immense tracts of country, which would naturally have that effect. It is supposed therefore, that immense oceans are now exposed to open sight, that would have remained forever hidden, and were then, and would continue to have been the subteranean sources of innumerable springs and rivers, which before the flood, beautified the earth, for what else can be meant by the expression, *fountains of the great deep*, as in the verse quoted above.

The exposure then of these immense waters, may *now* have an unhealthy effect upon the atmosphere, by increasing in the warmer climates contiguous to seas, an unhealthy humidity, which would not have been the case if they never had been thus broken up. Also, in the higher latitudes approaching either of the poles; water being more retentive of the frigoriphic principle than earth, would naturally expel from these regions the latent principle of fire, which is *caloric*, or is that principle with which the rays of the sun mix, from which arises the effect called warmth or heat. If then by the presence of these waters, an increase of cold is occasioned, consequently, an expulsion of the *coloric* female, or virgin fire, takes place, and is compelled to mix in the regions nearer the equinox, and thereby occasions an increase of *heat* as well as an increase of cold in the regions from where it is expelled, and in this way that charming *equilibrium* of a healthy atmos

phere, which existed before the flood is destroyed. This equilibrium of the temperature which doubtless prevailed in all the earth, except near the poles, might have been one of the causes why men lived in those times to a greater age than they do now. But however these thoughts may appear, in mitigating the severity of either heat or cold, yet we are not at liberty to conclude, that there was no such quality as cold or frost in the atmosphere before the fall. For with equal propriety it might also be imagined that at that time, there was no such thing as heat or warmth. The two principles of heat or cold are necessary to each other in producing a temperament of climate, suited to the existencies of the earth, for if either of those principles were to prevail *exclusive* of the other, who could point us to the boundaries of their intensity.

That some climates of the earth, were cold, and even frozen, and not suited to become the habitations of men, even if they had never sinned, is proveable from the situation of the earth in reference to the sun. For it would be an error of the most monstrous kind, to suppose that the planets, and the earth among the rest, had on the account of Adam's sin, altered their positions in reference to that luminary. Indeed the thing is impossible, because the sun at first was set in the heavens to be a source of light as well as of heat, and of producing by their motions on their own axis, and around the sun, all the variety of seasons, and climate, that succeed in one year. Consequently such a thing as the frozen poles of the *north* and *south* did as surely exist before the fall of man, as that they now exist. Wherefore it was highly necessary, that man, who is the general tenant of this globe should be clothed, whether fallen or not, in order to be able to explore it, and thus by becoming acquainted with the wonderful works of God, could glorify him the more.

Taking this view of the whole subject, with respect, *first*, to the creation of the rudiments of man's clothing. *Second*—Man's original nakedness, exactly corresponding, with such a provision. *Third*—The more than beastly appearance—a world of naked human beings would make even in their own sight. *Fourth*—The fact of a variety of seasons before the fall, to which man's naked person was not adapted without the addition of artificial clothing; and *fifth*, the evident intentions of the creator, that man

was to be the only general inhabitant of the whole earth, the poles and the severe cold regions round about them excepted, are convincing proofs that it was the intention of the Creator to *clothe* mankind whether Adam should stand or fall. [*Referred from page* 286.]

(D.)

[*Referred from page* 340.]

However, the following may be supposed, will be the manner of seduction, practised upon them at that time. When Satan shall again have, after the Millennium is passed by, that kind of approach to the human soul, which will expose it to sinful influence, he may begin their *trial*, by a suggestion to their minds that possibly the history of God's Grace, and plan of salvation, as stated in the scriptures may not be true, and is an imposition.—For not having *seen* nor *felt* the influence of sin, upon others, themselves, nor yet upon the earth, and only having *heard* of these things, may be through the suggestion of the devil, inclined to doubt whether such a principle as sin could have existed at all; and may begin to suppose that some how or other, the history of *sin* and its effects are but a fable, not perceiving at the same time that even on *this* ground the *fact of sin* is admitted, to have once existed; for if the account of it is but a fable, why then the *account* is a desception, and desception is sin. But having never seen nor felt its effects, as before observed, they will be wholly unprepared to argue or meditate upon the subject, but exactly prepared to trust the word of God, (for if we do not understand it, it is best to trust it,) and in this way maintain their innocence against the wiles of the devil.

It was after this manner Satan commenced the seduction of *Eve*, by suggesting to her mind, that she was imposed upon by her Creator, because he kept her in ignorance of the astonishing influence, the *fruit* of the tree of knowledge, would have, in exalting her, to become equal with the Gods, if she should but taste it. *For God doth know (said Satan.) that in the day ye eat thereof then your eyes shall be opened and ye shall be as Gods.* Eve did not perceive, that to imagine herself imposed upon, was equivaleut to charging her Creator with duplicity, which is sin itself, so deceitful were the maghinations of Satan, in the guise of